

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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It is easier to keep sweet this summer with sugar down to before the war prices.

If a great blessing has come your way don't be selfish and keep the inspiration of it all to yourself but pass on the knowledge of it to others. Tell the brethren through the Baptist Record how the Lord has blessed you.

Pastor W. M. Bostick of Bellevue Church in Memphis makes request that the brethren remember in prayer his people while in a revival meeting beginning June 10th. The pastor will preach and Mr. Charles Butler will lead the singing, having a choir of 260. A tent has been secured which will seat 2000. Already many are being added to the church.

Pastor J. H. Page, of Roof, Oklahoma, baptized 25 as result of a meeting in which he was assisted by E. G. Butler of Durvont, Oklahoma and singer L. E. Lamb of Shawnee. They are great help. The church is mightily strengthened.

Sometimes people skip an article in this paper if it is long, and sometimes they are justified in doing so, but there are some excellent articles in this week's paper which are too good to skip even if it does take ten minutes to read them. Turn to Brother Watson's article on Grace and read it through. Read also the practical article on cancer by a celebrated physician and surgeon. It is part of an address made to a medical association but intended also for the good of people who are not doctors.

In the effort to be up-to-date in the selection of subjects to study in the Sunday School the lesson committees seem to be having some difficulty in finding the scripture passages to fit the subjects. It reminds one of a little black pair of trousers with a white patch on the seat. If we can't find scriptures for our subjects, maybe we could go back to the old habit of finding subjects to fit the scriptures. The recent method tends to strain the meaning, if it does not actually wrest the scriptures.

Let us be thankful that the new proposed tariff law leaves print paper, wood pulp, leather and agricultural implements on the free list.

Word comes from Washington that ex-president Taft has been nominated for a place on the Supreme Court bench of the United States.

The present military alliance between Great Britain and Japan seems doomed as nobody in England seems strongly to favor it, and representatives from the colonies strongly oppose it.

A Methodist paper published in Cincinnati says the new federal prohibition enforcement officer is an Ohio Methodist who has a good record as a prohibitionist and that he will make it warm for law violators.

The people of Columbus say that no girl shall be turned away for lack of room at Mississippi State College for women, but that they will take them into their homes until the new dormitory is ready.

Dr. Scarborough announces that Rev. A. J. Copass begins work July 1st as one of the Seminary evangelists; address Seminary Hill, Texas. He is a strong preacher, great evangelist and kingdom builder; open for work anywhere in America.

## FOUR MINUTE SERMON.

Subject: *DOING AND TEACHING.*

Text: *The former treatise have I made, Theophilus, concerning all that Jesus began to do and to teach, Acts 1:1*

Deeds and doctrines are the substance of the Bible. They are likewise the warp and woof of life. They cannot be separated without destroying both; each being necessary and complementary to the other. That was a fine characterization of Moses by Stephen who speaks of him as "Mighty in his words and works." This was a combination which would make any man great.

But getting back to the text: "All that Jesus began to do and to teach." It hardly need be said that Jesus is the central theme in the whole Bible. "The testimony of Jesus is the spirit of prophecy." That is witnessing to him is the inspiration of every man who speaks or writes God's name. Jesus fills the horizon of God's servants, as he is the fullness of him that filleth all in all, because he is the effulgence of God's glory and the very image of his substance. As he is the theme of the Bible, both old and new covenants, he is also the active agent and operating force in the moral and physical universe today.

It is the doings of the Son of God that is the theme of the Old Testament where we see him as the Angel of Jehovah. One book in the New Testament is called "The Acts," but more of them could be properly given this title for they are the acts of the Christ. Our division of the Old Testament into Historical and Prophetical books is just another way of speaking about what Jesus did and taught. The history is an account of the activity of Jehovah among men. It is not primarily a history of the Jews, certainly not of the human race. It is an interpretation of the work of God in the world. Back of the physical, material things and the human figures, the prophets saw the moving active figure of Jehovah God. Just as John on the Isle of Patmos saw the Son of Man walking amid the golden lampstands, which were churches. It is this ability to see God and interpret him that makes the writers of history in the Old Testament the prophets of God.

Then came the prophets of the later time like Isaiah and Jeremiah and Ezekiel and Daniel and minor prophets who were not historians but teachers, interpreters of God on a wider scale than through local happenings. These were not chroniclers of events, they were prophets and exponents of truth, interpreters of the mysteries of God and heralds of the coming kingdom.

Thus the Bible is made up of what Jesus began to do and teach. Don't let us forget the doing, and don't let us forget the teaching. But does not God in Christ continue to do and teach? Are there not activities of God yet to chronicle? And is there not yet truth to proclaim? Do we not need today men who can and will show us how God is working mightily in the world and through the churches? Is He not as active today as he ever was? And may we not reverently observe his acts? Does he not have men who can interpret for us his will and make his truth shine with a holy lustre?

We do not claim for any man or agency today the same divine inspiration which enables him to speak or write with the same authority and infallibility as the Bible writers. We may not approach the high plane from which they spoke, but

according to the measure of the gift which he bestows the preachers are still God's spokesmen and interpreters. And in the same way and with wider range the denominational paper is still undertaking to tell of all the things which Jesus is doing and teaching. Its voice calls men to service and points the way in which the Lord is leading and interprets God's truth to God's saints.

"In a great iron and steel plant in the northern part of Philadelphia a young man was given a Testament by the Rev. E. W. Rushton, one of the regular workers of the League, and soon afterward the youth was fatally injured at his work. The doctor in the plant, as he was preparing to send him over to the hospital, told him that he did not have long to live, whereupon the young man said:

"Doctor, if you would have told me this two weeks ago it would have scared me to death, but a man came in here recently, told me the story of Jesus and his love, and I have accepted Him as my Saviour. He gave me this little Testament, and I have been reading it; everything is alright and I am ready to go."

The church at Clarksdale prospers under the bishopric of M. C. Vick. Twenty-one have joined in the last two months, three for baptism. Last week the pastor preached every night. Recently Brother J. E. Sweaney conducted a Sunday school Institute with them, fifteen taking the course of study and five received diplomas. A large Institute is planned for the fall and a meeting next spring in which Dr. Dodd of Shreveport will be with them.

Millsaps College will have a Department of Christian Education, for which Mr. W. S. F. Tatum of Hattiesburg has given an endowment of \$100,000. That's a fine move, and we know of no better way in which a man can spend his money. Mr. Tatum has been generous to the Women's College at Hattiesburg and is evidently growing in grace.

Pastor J. C. Greenoe of Vicksburg reports 37 additions in a meeting at DeQuincy, L. where he helped also last year and 47 joined. The pastor at DeQuincy has in two years erected a new building and secured \$20,000 in campaign pledges. The editor of the town paper was converted and was a great help in cleaning up the town.

Pastor J. G. Cooke locates at Sturgis where he has a field taking his full time, and he will have charge of the High School. He finished this year at Clark College and expects to go to Mississippi College a year hence.

Appeals are being sent out by the near east relief organization for contributions from the Sunday Schools. It will be well to take the collection and send to Dr. R. B. Gunter, specifying what it is for.

Pastor Wayne Alliston of Water Valley has had with him as singer in his meetings Mr. Grady Helm and highly recommends him to any church needing him in July and August.

Brother E. S. Campbell requests prayer for his meeting at County Line, Holmes County, third week in July. Evangelist L. A. Moore, will assist.

Senatobia Church has called Rev. W. A. Bruce of Gulfport who has been missionary on the Gulf Coast. This is a good combination.



# WHY BAPTISTS SHOULD SUPPORT THEIR OWN SCHOOLS AND COLLEGES, AND SOME ADVANTAGES BAPTIST SCHOOLS HAVE OVER STATE SCHOOLS IN THE DEVELOPMENT OF CHRISTIAN CHARACTER.

(Delivered before the Sunday-School of Itta Bena Baptist Church, June 26th.)

By N. W. P. Bacon

I have been asked by our Superintendent to tell why Baptists should support their own schools and colleges, and point out some advantages Baptist schools possess over state schools in the development of Christian character.

## I.

Why Baptists should support their own schools and colleges:

1. Because to a loyal Baptist, the precept of Solomon is not yet out of date—"Train up a child in the way he should go: and when he is old he will not depart from it." Education is a part of child training. My child, we will suppose, is just to enter college and is at present a Baptist. If I am worth a washing of soft soap, I want my child to continue a Baptist. But suppose I should chance to want that child to become a Mormon, would I send it to a Baptist School? Then surely if I wanted my child to remain a Baptist I would not send it to a Mormon school—nor to any other, except a Baptist, until its character and denominational convictions had become permanently fixed.

Let it be thoroughly understood that I have no war to wage on state schools for higher education. They seem to be needed—and will continue to be until every Baptist becomes so loyal that all of them will patronize their own schools. When that time shall have come, Baptist schools will be able to offer equipments equal to any state school in this Republic, and to any beyond the seas for that matter.

"Why is it that the Mississippi College and the Baptist Woman's College at Hattiesburg, for example, are not so well equipped as the University, the A & M of the M. S. C. at Columbus?" it is often asked. There are two very, very cogent reasons why they are not.

First: Because the Baptist Schools mentioned must rely for their equipment upon endowments that are wholly inadequate, and on tuitions that are not always paid; the state schools mentioned are supported by taxation and by appropriations made by the Legislature to meet any deficits that might arise. In other words Baptists must support their own schools as best they can and at the same time contribute to the support of the state schools.

Second: Because so many Baptist boys and girls attend the state schools instead of our Baptist schools. If every Baptist student were taken from the state schools and placed in our own schools, these could soon furnish every advantage that any school on earth could offer.

2. Because our schools need our support to enable them to furnish equipments as good as can be had at any school.

Many say, "But we can't afford to patronize Baptist Colleges. These charge a tuition and are therefore more expensive than state schools which charge no tuition." Because Baptist colleges charge a tuition it is therefore more expensive to patronize them than schools that make no such charge? Let us see about this. Dr. J. W. Provine says in the Baptist Record of the 23rd inst. that board in Jennings Hall at Mississippi College cost each student \$16.00 per month last session. It cost at the A & M \$28.00 per month—a difference of \$12.00. Apply this difference in board to the payment charged at Mississippi College and it will be found cheaper to patronize this school than a state school. Board at M. S. C. at Columbus for the last session cost \$25.00 per month—a total for the session of \$225.00. The total expense of a girl in Dockery Hall at the Baptist Woman's College at Hattiesburg for the session was \$220.00. Board in this building for the next session will be \$14.00 per month—\$126.00 for the entire session.

I challenge any father having a son or daughter

in a state college, because he thinks it is cheaper, to compare expense accounts with some father patronizing one of our Baptist colleges. Such comparison might result in startling revelations.

Suppose it were cheaper to patronize a state school than a Baptist school (which is not a fact) does it make any difference to you as a loyal Baptist what sort of stuff is crammed into your child's head, just so it is cheap? If this be the case I have no argument for such. What that sort of Baptist needs is brains, and only God can supply these.

Why not apply the same principle concerning what goes into your child's stomach that you do about what goes into its head? Saw dust is a great deal cheaper than Porter House steak. Why not stuff your child's stomach with saw dust instead of good wholesome beef?

Does it make no difference what kind of a school your child attends just so it gets an education? Why not reason this way with other things? It makes no difference what kind of a wife a man has just so he is married!! It makes no difference what kind of a road one's on just so one is travelling!!

3. Baptists should patronize their own schools and these alone are in hearty and entire sympathy with all that Baptists stand for. Your child might leave any other school entirely out of sympathy with many things which our fathers considered worth dying for. Let Baptists patronize their own schools that their children may remain loyal to the faith of their fathers.

4. Baptists should patronize their own schools because there is absolutely no reason why they should not.

## II

Some advantages that Baptist schools have over state schools in the development of Christian character.

1. Baptist schools may teach their pupils how to be saved. State schools cannot teach religion without violating the spirit of some principles that are fundamental.

2. Baptists schools can teach their students truths about God the Father, God the Son and God the Holy Spirit the many state schools do not believe.

3. Baptist schools can teach the Bible as interpreted by Baptists. No state school can or would do this.

4. Baptist schools can teach the great doctrines of our faith, emphasizing the much neglected doctrines of the necessity for regeneration, repentance and faith in Jesus. To these, many state schools are total strangers and none may teach them if they were not.

5. A moral atmosphere pervades Baptist Colleges that is unknown in state schools. Being an alumnus of a State University, I speak from both experience and observation.

6. The supreme advantages of Baptist schools over all others, is they can return to us intelligent, educated Baptists. This no state school nor any other can do for us—that is, if we send them the right kind of material to work on. But some folks are unreasonable. One will send to Mississippi College a goose and expect that school to return that goose transformed into an eagle, the majestic lord of the feathered kingdom. Others will send to Blue Mountain or Hattiesburg brick-bats and censure these schools if they do not return these brick-bats transformed into glittering diamonds fit to bestow a royal diadem. FOLKS, IT CAN'T BE DONE.

There are many more reasons why Baptists should patronize their own schools and many more advantages that Baptist schools have over state schools in the development of Christian character, but there is not time now to point them out.

Pastor Grantham reports a good meeting at Eden; four received for baptism and two by letter. Brother Hudson led the singing and did it well.

# RELIGIOUS EDUCATION WORK AS ONE CHURCH DOES IT

The School Board in Rochester, New York, allows credits for a limited amount of work done by public schools students in Sunday schools. Here is the way the Lake Avenue Baptist Church of that city does its work: "The Sunday school begins at 10:30 A. M. and continues until 1 P. M. The session is composed of three periods. The first period is known as the 'worship period,' lasting from 10:30 to 11:15. The pupils of the Sunday school sit with their parents in the main auditorium of the church. This period corresponds to the 'assembly' of the week-day school. The church service is attuned to the needs of the child. There is a children's sermon, recitation of the Scripture passages, and singing of a children's hymn some special way each Sunday attention is paid to the needs of the children. The second period of the morning extends from 11:15 until 12 and is known as the 'first study hour.' The children of the grade-schools age now leave the main auditorium and assemble in their various departmental rooms for Biblical study. The instruction is from the platform. At 12:10 the third period of the Sunday school session begins, and it continues until 1. It is known as the 'second study hour.' The various departments now meet as separate classes taught by individual teachers. These teachers meet each Wednesday night by departments for preparatory work each Sunday. The plan provides for three work terms of thirteen weeks each and for a summer session. Records are carefully kept. Report cards indicating the type of work being done, the regularity of attendance, and deportment are sent to the parents for their signature. In the upper grades notebook work is expected. There is a three years' cycle of courses for the primary school, the grammar school, and the junior high school. This scheme of recitation has divided advantage of engaging all the pupils of any group in simultaneous study while covering in the three years a coordinated course of study." This plan could be easily adapted to schools of any size.

# MARRIAGE—DIVORCE AND THE CHURCH

In the beginning, God created man, male and female created He them in the garden of Eden in the morning of its glory God performed the first marriage ceremony and the first man and the first woman became husband and wife—one in flesh. What therefore God hath joined together let not man put asunder. This was the divine ultimatum, but sin came upon the scene and this sacred relation was defiled. It is no longer held sacred by many. It is broken for mere trifles. Men and women are marrying and parting at leisure and marrying again. The standard of morals in this respect is quite low. Professing Christians seem to have no conscientious scruples on this matter. Marriage as a divine institution is being trampled upon and the laws regarding the same are meaningless.

The increased number of divorces in the United States is alarming to the lovers of chastity. Recent reports show this. Now this is a reproach upon our so called "Christian nation" and should cause us to blush with shame. The saddest part of it all is the negligence of the churches in this matter. Many of our churches are sanctioning it by allowing it among their members.

Baptists above other people stand for an open Bible on all questions both civic and religious. It is the rule of our faith and order—the guide to our conduct, and yet we are permitting in our churches these unscriptural practices and are growing more lax in this respect and the result is that divorces and remarriages without the scriptural reason—which is fornication—are rapidly increasing. It would surprise you to know its prevalence in our churches. This to me is appalling. There was a day when such was unthought of among



Baptists. The New Testament teaching on this question is very specific—so much that there is no ground for contradiction. Then why permit it? Why should any Baptist minister treat it as a light matter, and so forget himself as to criticize harshly his brother minister for taking a bold stand for God and righteousness in this respect. We have reached a day in some quarters where if the minister in charge takes a stand against this open violation of our Lord's teaching he will endanger his ministerial head and sometimes lose it. Where are we headed? No wonder the world has such a large place in our churches today.

What about the minister who would not think of performing a ceremony for such a couple and yet permit them to remain members of his church in good standing. Is he consistent? Is he an orthodox Baptist preacher?

My brethren, we pastors must be very largely responsible for this condition. Do the people know? Have we taught them? Certainly no pastor can afford to be mute on this question. Let's stand for a higher standard of morals, brethren. Let's stand together—back up one another. For if we do not stand together—sad will be the outcome.

A PASTOR.

#### HOW CAN WE KEEP OUR COLLEGES CHRISTIAN?

Anyone who knows the history of American colleges cannot but view with alarm the tendency of institutions founded upon a Christian basis to become pagan in their tone. Institution after institution which was built on the sacrifices of and prayers of earnest Christians and which was nurtured by a specific denomination has drifted away from its early faith, and has either cut itself off completely from the religious body which founded or has retained only a formal connection. One should not expect, of course, a college to hold strictly to the doctrinal statements of its founders. Theologies are but man's explanations of eternal facts, and like most explanations, are necessarily altered by every generation which is sufficiently alive to do its own thinking. The difficulty is not so much a change in the institution interpretation of the facts of religion as the increasing absence of the evidence of a genuinely Christian life.

One might forgive or even sympathize with a college's "liberal" theology and its independence of the body which gave it birth, but one finds it hard to face with anything but disappointment and a conviction that there has been a betrayal of trust, the increasing non-Christian atmosphere of its classrooms and campus. So common has this de-Christianizing become, however, that in some quarters it is almost taken for granted that the normal course for a "church" college is to become indistinguishable from a state-supported institution, except perhaps in size, its control and the sources of its funds. Statistics are deceptive and in such matters are difficult to obtain, and it is doubtful whether a half of our older American colleges and universities which were founded through the churches preserve the same earnest Christian spirit that they had fifty or seventy-five years ago. Many to be sure, have splendidly kept the faith, and are today greater centers of light and leading than they were in their youth. Without them the world would be infinitely poorer and for them we should daily be thankful. An alarmingly large number, however, have been recreant to their mission. And so widespread and fatal has been the malady that any honest attempt to find the remedy must arouse the interest of all who are concerned for Christian higher education and call forth their sympathetic cooperation.

The task which faces the commission appointed by the Northern Baptist Convention is of vital significance, not only to the body which it is to serve, but to the entire church of Christ. The findings of the commission may be of immeasurable help to all Christian bodies in this country and abroad, for the tendency is not confined to this country, but is found wherever there is an Great Britain, Europe, or on the mission field.

endowed Christian institution, whether in Canada,

If we are to solve so important a problem it is highly important, first of all, that we determine the criteria by which we are to judge whether a college or university is becoming non-Christian; that, in the second place, we discover the causes of any deterioration which may be disclosed by the application of these standards; and in the third place, that we find the remedy, if there is one, and apply it. The standards by which we are to judge whether an institution is fulfilling its Christian mission are fairly easily established. They were suggested long ago by Jesus himself. "By their fruits ye shall know them." What is the tendency of the campus and classrooms as judged by their products.

Are indifferent students finding a vital faith? Are foreign students entering the Christian life, or are those of them who came as Christians becoming lukewarm or agnostic?

Are men and women living cleaner lives because they came on the campus, or are they acquiring habits that are detrimental or destructive? Are they learning to drink and to waste their resources betting on the games; are they squandering time and money in foolish and harmful pleasures; are they filling their minds with unclean stories; or is the whole atmosphere of the place opposed to evil and idle habits and customs?

Are the relations between men and women wholesome or unwholesome? Is the fraternity and sorority life destructive or constructive? Is the campus spirit one of snobbishness or democracy?

Is the tendency of athletics toward the development of clean, well-rounded physical manhood for all in the institution and toward the growth of a spirit of wholesome, relatively inexpensive play, or is the air of the training quarters and field foul with profanity and obscenity; do the majority of the students take no part in the sports, are the eligibility rules ignored, and is crooked playing condemned if the athlete can "get away with it?"

Is there an honor system which is scrupulously observed, or is cheating in the class-room and examination hall so common as not to cause comment? Does the curriculum promote honest thinking and hard work, or is the scholarship held in respect.

Are students on home going during vacation time and after graduation more active in the church in the young people's society, in the Sunday school, and in the Y. M. C. A. or the Y. W. C. A. than they were before they left college, or have they lost what interest they had?

Are the Christian Associations on the campus flourishing and do they command the support and respect of the ablest men and women, or are they officered by the weaker members of the college community and held in contempt by what the graduate terms the "representative" students? Are the chapel service and the local church a vital part in the college life, or is it one perfunctory and the other poorly attended?

How are students determining their life work? Are they facing it unselfishly, and are large numbers deciding while in college to enter the Christian ministry or some other form of religious leadership in this country or in foreign lands, or are the ministerial association and the volunteer band languishing and are many who came to college headed for the ministry and the mission field losing their purpose?

In the last analysis it is by the answers to these questions that the tendencies of a college must be judged, for they are but the principles of Christ applied to student life.

When institutions are measured by the standards given above, it is obvious that none will be found perfect. On every campus there are tragedies for which the college is not primarily, if at all, responsible: it is by the general tendency that we must judge. If however, it is found that the trend is toward moral and spiritual sterility and that the college is not measuring up as nearly to what might be expected of a Christian institution as it was a generation ago, where shall one look for the causes? These are usually not simple,

for they may be in the institution's environment, its student body, its faculty (including the president and administrative officers), its board of trustees, or the source of its funds. All of these require examination, although only a part of them may be the source of the trouble.

Many institutions are handicapped by their environment. It is hard to see a college situated in a large city whose complex life it cannot dominate and whose commercialized temptations to worldliness and vice it cannot control can have as wholesome a life as one domiciled in a small village or suburb whose life it is possible in part to regulate. Some institutions which were founded in small towns have had their life changed either by moving it to a large city or by seeing the village about them grow into a metropolis. The difficulty is accentuated if the college cannot provide living quarters for its students, but can throw its influence about them only in the hours when they are in its classrooms.

In some cases the institution has suffered from the changing character of its student body. In its earlier years it drew from the families of the earnest members of the denomination which supported it. They sent their sons and daughters to its hall not because of its prestige but because of their loyalty to its religious position. As time passed, however, conditions changed. If the college town became a city, large numbers of students who were entirely out of sympathy with the institution's religious position attended it because it was near and its instruction was excellent. As the institution increased in age, many came because their father or mother were alumni, and yet were perhaps utterly in variance with its religious purposes. Or, again, as the institution became old and distinguished, students were attracted by the prestige which its diploma gave, and the college was dominated by those who were looking for social position. Others were perhaps attracted by the prowess of the athletic teams. Still others were swept in by an enthusiastic but indiscriminating campaign for students which sought for numbers and not for moral and intellectual quality. Any one or a combination of these factors has produced student bodies which it is extremely difficult for any faculty or environment to mold, and often by a process so slow that was unnoticed at the time, the entire character of the institution has been transformed.

In still other instances the institution has suffered from changes in faculty. Anyone who has attempted to help in the recruiting of teaching staffs knows how difficult it is to find men who combine scholarship, teaching ability and earnest Christian character. A chair which must be filled is created or falls vacant. It is often difficult to wait until just the right man is found, for instruction must be carried on or some essential department will be left unmanned. Sometimes administrative officers become careless about the Christian ideals and influence of the men they are selecting and lay emphasis upon scholarship and teaching ability, ignoring a serious lack of religious experience and interest. Many presidents and faculties, in a misdirected eagerness not to appear sectarian, minimize or completely ignore a candidate's religious life, supposing falsely that that feature of the institution can be maintained by a strong chair of biblical literature or philosophy, or by an aggressive college church.

The difficulty is enhanced by the fact that as an institution grows older and wealthier, a position on its teaching staff attracts not only men who, as was the case in the days of its youth, view a professorship as a call to sacrificial service, but also those who are lured by the social position which the chair carries and the opportunity for a sufficiently even if moderately salaried scholarly career. The result in many cases is that a man is brought on the staff who is not entirely in sympathy with Christian ideals. Many of his kind inevitably ruin the spirit of the institution. When the damage is once done, it can slowly if ever be remedied, for faculties are frequently self-perpetuating.

(Continued on Page Six)



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## EDITORIAL.

### WHAT IS BURNED UP?

Strange how we accept whatever is handed to us as the interpretation of God's word without "examining the scriptures" to see whether these things are so. We accept the traditional explanation of a passage, which may be right or wrong without reading it for ourselves and getting first hand information. All of us are guilty. And sometimes when we do find out what the word really means, it comes to us as a surprise and we wonder why we never saw it before.

That's what happened to one man in the reading of that passage in the third chapter of First Corinthians where Paul speaks of one man's laying a foundation and another man building upon it. And then he speaks of the different kinds of structure and material that man puts up on this foundation, gold, silver, costly stones; or wood, hay or stubble. The test of fire will come and destroy what is perishable, but what is of good material will stand; while the man who does the building will escape from the burning building as through fire.

We preachers have been fond of preaching this to other people. We have exhorted them to get on the foundation of Jesus Christ and then to see to it that they were putting the right kind of material into their life structure. All of this is very good and may be a legitimate deduction from what Paul says; but it is not the real teaching of his epistle.

He is writing about the work of different preachers. To be specific, he is talking about himself and Apollos, for there was a division of sentiment in the church about the comparative value of the work of the two men. Paul had laid the foundation. He had been the first to preach Christ to them. The people accepted the truth and put their faith in Jesus. They were saved by this gospel. But the work was not complete. Paul passed on to other fields of labor where he laid the foundations for churches in other cities. Apollos came to Corinth and carried forward the work. He builds on the foundation that Paul had laid. But Paul is still deeply concerned about what kind of work is being done. He keeps in touch with them by letters and messengers. The reports of their progress cheer him. The news of their wrong doings distress him. He makes no criticism of Apollos or any man who is his successor. But he knows that it is immensely important what sort of material shall go into the super-structure of the building which he started.

Nearly all preachers of today are building on a foundation which somebody else laid. We are in the position which Paul describes as immensely important. We may largely make worthless or seriously mar the work which others have done

before us. Our work is a serious one. We are building on the unfinished structure of the kingdom of Christ. We are contractors who must see to it that no faulty material goes into the structure. The supervising architect is always watchful. If there is faulty teaching, false doctrine, careless instruction, indifferent work; it shall be revealed in the testing time. If we allow people to be deceived, to grow up in ignorance of the truth, to get into the church unsaved; if we allow the devil to get in his work, some day the whole thing will go up in smoke and flame. The preacher may escape with his life from the burning building but all that he did shall vanish as in a conflagration. The Lord's work is no place for camouflage.

### "ROGER WILLIAMS MEMORIAL"

A friend sends us a clipping from some landmark paper about what it call the "Roger Williams Memorial." It seems that several of the Landmark brethren are turning red in the face, tearing their shirts, beating the air, spitting fire and splitting their lungs about this Roger Williams business. The rest of us can go on and serve God and try to keep the peace by letting these people rave to their hearts' content. That is the way they are spending their energies instead of hitching up to a man ized job and getting to work. They are not satisfied with doing nothing themselves, but they must try to keep anybody else from doing anything, and complain of it when it is done. The Baptists all over America are helping to build a church in Washington known as the Memorial Baptist church in Washington known as the Memorial to Religious Liberty. I don't know whether it bears the name of Roger Williams or not, but his name has often been mentioned in connection with it, not as "the founder of the Baptist Church America," as the Landmarks have falsely charged, the Baptists with saying, but as the outstanding advocate of the Baptist doctrine of religious liberty. I don't know whether Roger Williams was a Baptist or not. There is a difference of opinion on that matter, although people as ignorant as a jack rabbit will make most positive assertions about it, or tell you that doctor so and so says this or that. There isn't one in a thousand who positively affirms this or that that knows a thing about it. The statement that Baptists worship Roger Williams is of course not meant to be believed by those who say it, not is the statement that Baptists worship the dirt where the church is built. The howling of these dervishes is simply an effort to drown the voice of conscience which condemns them for doing nothing in the campaign and to distract attention from their own refusal to give the gospel to the lost and minister to the needs of men. If these mad men would expend as much energy in building up as they do in tearing down, they might be of some service in the world.

There are many Baptists Churches which are given names in memory of good men. There are two in Jackson, The Griffith Memorial and the Davis Memorial. There are many churches which put in memorial windows or a memorial baptistry. We have never heard of anybody raising a row before. But when the name of Roger Williams, who, whether he was a Baptist or not, was the advocate of a great Baptist Principle, is associated with a Baptist Church in the City of Washington, here comes a pack of "do-nothings" who raise a hullabaloo about building the church to the memory of a man. We have yet to hear of any man who is giving to the campaign who is raising any racket about Roger Williams. Why should these landmarks be so exercised about our doing what we please with our own money? We have never yet heard of Roger Williams being ousted and put in jail for running off with another man's wife as the big chief of the Landmarkers in Mississippi was; nor yet of being ousted for drunkenness of the big chief of the Arkansas Landmarkers was. And yet

these same criminals go right on leading the Landmark forces in their efforts to hinder the Baptists for doing anything.

### SAVED BY HIS LIFE

This expression is found in Romans 5:10 in midst of one of the finest pieces of argument in the Bible or out of it. Paul has shown how we are justified by faith through the atoning death of Christ, and he is going further to show that our salvation having been potentially secured by the death of Christ is completed and wrought out by the life of Christ in us.

There are two errors to be guarded against in interpretation and in doctrine. Paul has no sympathy with that effort of some modern theologians to discount the value of the death of Christ. He puts that first as the ground and procuring cause of forgiveness, reconciliation, fellowship, righteousness and peace. The propitiation through faith in his blood is at the bottom of all of Paul's preaching. The idea that Christ saves us by his life merely as a teacher and example finds no syllable of support in anything that Paul ever wrote. The suggestion that his death was merely that of a martyr to truth or to a good cause, being simply a climax to a great life is utterly strange to the Bible teaching. No that is not the way we are saved by his life.

And the phrase "saved by his life" does not mean the same as saved by his death. The two things are contrasted, not synonymous. It does not mean that we are saved by his giving his life as a substitute for ours. If you will read the connection, you will see how he is expressing things by contrast. The fifth chapter of Romans is one of distinctions and contrasts. And in the tenth verse the contrast is in what Jesus does for us by his death and what he is doing for us and will do for us by his life. Paul never thinks of Jesus as dead, but always as alive, as risen from the dead. In the King James version it may be said that he is dead (Gal. 2: 21) but the American Revision puts it properly not "is dead" but "Christ died." Paul says to Timothy (2Tim 2:8) "Remember Jesus Christ as risen from the dead." That is the vision of Jesus that is to be ever before us. That is the conception of him that is to dominate our thinking, our theology and our life.

Now it is this risen Christ who is our saviour. His death has made our salvation possible. But only his life makes our salvation actual. We preachers have been fond of quoting Paul as knowing nothing but Christ and him crucified, but Paul and all the other disciples never failed to "preach in Jesus the resurrection." He said "It is Christ who died, yea rather who is risen again, who is ever at the right hand of God." It is not sufficient to say "I have been crucified with Christ." We must go on to say "and it is no longer I that live, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God."

Salvation is not simply an experience of grace back yonder in the past. It is a living present experience of the life of the risen Christ in us from day to day. This is what produces in us right disposition and purpose. This is what enables us to overcome obstacles and difficulties. The ability to resist disease is a strong vigorous life within. And it is only the vigorous inflowing, overflowing life of Christ that saves us now; saves us day by day. It is this that makes salvation not a simple transference to us of the credits of his righteousness. It is all that and more. It is the transfusion of his life into our life, until we can say with Paul, "to me to live is Christ" not in purpose only but in truth and fact.

The churches on the foreign mission fields of our convention work averaged eleven baptisms for last year. Our churches in the home land averaged eight each for baptisms.



### LIST OF EVANGELISTIC SINGERS

The following is a list of evangelistic singers whose names have been handed to us. We know only a few of them personally and cannot undertake to recommend them. If any church is interested, however, we will furnish such reference as we have. The churches may take the matter up with these brethren direct:

Rev. C. M. Wright, Hattiesburg.  
Mr. A. H. Doty, Winona.  
Mr. Wm. Eugene Blake, Columbus.  
Rev. C. S. Moulder, Lorena.  
Rev. B. W. Hudson, Clinton.  
Rev. Madison Flowers, Jackson.  
Rev. O. P. Estes, Lync.  
Rev. J. H. Smith, DeQuincy, La.  
Mr. W. B. Hunter, Water Valley.  
Mr. Robt. Cooper, Aberdeen.  
Mr. Grady Elm, c/o Rev. Wayne Allison Water Valley.  
Mr. E. P. Fendley, Eupora.  
Mr. Paul I. Templeton. (Methodist) 2206 15th St. Meridian.

In two Editorials in the Baptist Messenger of recent date, editor Stealy turns his pen into a sword and makes a valiant fight for orthodox living and teaching in our Baptist Schools. He does not hesitate to call names, mentioning William Jewell College in Missouri and Baylor University in Texas as offenders. He also calls the names of the professors who are teaching the things that are contrary to sound doctrine, and puts the responsibility on the heads of these institutions to see that the evils are corrected. Baptists were never more interested in education than today, and they mean for it to be Christian.

A good many papers among our Northern friends went on a rampage in condemnation of the white people of Tulsa, Oklahoma, for the race riot there. Now the grand jury has made its report and lays the blame for its origin on armed bands of negroes and the inefficiency of the police force. We are

ready to condemn rioting and lynching however it originates and whether it is in Illinois, Pennsylvania of Mississippi, but we believe that it is important to avoid hysterics and mendacity in the newspapers.

The statement is made in the Convention Board's report as published in the South Carolina State Convention Annual that less than twelve churches in the entire state failed to cooperate in the 75 Million Campaign. If we knew the meaning of co-operation like they know it in South Carolina, Mississippi could have raised Five Million Dollars in the campaign.

The United States Census shows that in Mississippi while the number of farms and acreage slightly decreased, the value of the farm property doubled.

### EDUCATIONAL DEPARTMENT



ADMINISTRATION BUILDING, SOUTH MISS. WOMAN'S COLLEGE, Hattiesburg, Miss., where all classes and sessions, except the Sunset Services, of the SOUTH MISS. ASSEMBLY will be held, July 24-29.

D. M. Nelson, Secretary.

Report of the Secretary for June.

The secretary has spoken at the following District B. Y. P. U. Conventions: the one held at

Canton, the 7th; the one held at Greenwood the 10th; the one held at Biloxi the 24th. At the later place he spoke both afternoon and night. The good women were gracious enough to ask him to be present and speak at each one of their conventions. He has already spoken at Laurel, Jackson, and Monticello to very appreciative audiences. He will be with them also at Grenada and Blue Mountain. He has filled the following Sunday appointments: Winona, morning and night; Raymond at the eleven o'clock hour; First church at Jackson, at the morning hour. The response was all that could be desired everywhere a message has been delivered. He has made an address to the five hundred fine girls attending the Normal at Clinton which was splendidly received.

All of the secretary's Sundays are engaged until the middle of August, but if any community can arrange for him to speak during any week day, he is at your service. All he asks for is an invitation and an audience.

Will all the Sunday school superintendents who put on the special educational program the 26th write me a word as to the manner in which it was received?

There are excellent people who believe that churches should have nothing to do with education; for the reason, as they hold, that all education should be wholly apart from religious creeds.

If this reason were sound the contention based upon it would not even then be wise, but the reason is anything but sound. Education by whomsoever given cannot be wholly apart from church creeds. If the churches should let education alone education could not and would not let the churches alone. Education either makes or unmakes churches. There is no such thing as a non-religious education, because there is no such thing as a non-religious mind. The instruction which the mind receives inevitably affects the religion of that individual; and an effort to neglect all religious instruction at the very time when the mind is in the most inquisitive and when it is receiving nothing but scientific answers to its questions, is almost certainly attended with disastrous religious results. The churches must educate in self-defense if for no other reason. Their very life depends on their doing this work. But in doing this they not only save themselves, but they help to keep all education, state, denominational and private nearer the Christian ideal.

Education is an elemental necessity. It is to the it must be universal. A sensible man could as easily believe that God meant the bodies of some people to stop growing in childhood as he could believe that it is right for any human being to grow up in ignorance. Arrested development in body or mind is an abnormal thing. And whether in body or mind it unfits for life. A denomination of ignorant people could no more administer the kingdom of God than a community of dwarfs could administer civilization.

But the kind of education is worthy of much consideration. A person who awoke to the importance of eating, but who then ate poison instead of wholesome food would be the worse off for eating at all. It might be that no one is in danger of doing this. But we have seen godly parents at much sacrifice and cost give their children an education which disqualified them for service in the church and religion of their parents. And to us life does not show a sadder tragedy. You parents who are determined that your children shall not have the handicap that has perhaps so embarrassed your own lives, are right to be so purposed; but we would urge that you be also concerned for the kind of education your children are to get.



### BOOKS IN THE CIRCULATING LIBRARY— READ THEM

The Moral Dignity of Baptism	Frost	282	20
The Doctrines of Our Faith	Dargan	214	20
Studies of the New Testament	Robertson	284	30
Training in the Baptist Spirit	Van Ness	176	15
The Glory of the Ministry	Robertson	243	20
The Training of the Twelve	Bruce	545	30
Epochs in the Life of Jesus	Robertson	190	15
The People Called Baptists	McDaniel	176	15
A Short History of the Baptists	Vedder	327	30
The Course of Christian History	McGlothlin	313	30
Talks on Soul Winning	Mullins	84	15
With Christ After the Lost	Scarborough	352	30
Livingston the Pathfinder	Matthews	213	30
Stewardship and Missions	Cook	170	15
The Call of the South	Masters	222	20
Baptist Missions in the South	Masters	204	20
Life and Letters of John A. Broadus	Robertson	450	30
With Christ in the School of Prayer	Murray	274	20
Making America Christian	Masters	206	20
Personal and Pastoral Evangelism	Goddell	221	20
Quiet Talks on John's Gospel	Gordon	256	20

### REV. COSEY MAKES DONATION TO LIBRARY.

Rev. A. A. Cosey, colored, of Mound Bayou who is a missionary under our State Convention Board among the people of his race has presented our Library Department with "The History of Negro Baptists in Mississippi" written by Patrick H. Thompson of Jackson, Mississippi, and published in 1898. The author of the book was at that time

a teacher in Jackson College and from the character of the work done on the history it is evident that he was a man of splendid ability.

The volume contains a history of the origin of Negro Baptists in Mississippi, a history of some of their pioneer churches, a history of their Associations and Conventions, together with biographical sketches of a number of their prominent men and women. We appreciate the volume very much.



(Continued from Page Three.)

uating in all but name, and full professors are usually appointed for life or "good behavior."

It is obvious that the difficulty often lies with the president. If he is eager chiefly for building endowments, number of students, laboratory equipment, and recognition for the institution's scholarship, he will tend to be careless of the religious influence of the faculty. College presidents have no easy position, and spiritual mortality among them is said to be high. Certainly some of them have, in seeking for their institution's material advancement, sacrificed their soul.

Other institutions have suffered through changes in their board of trustees. These bodies were in most cases chosen originally either from the clergy or from prominent laymen who were noted more for their leadership in denominational affairs than for their wealth. As time passed, however, clerical members have often been replaced either by representatives of the alumni or by laymen chosen for their business capacity and wealth. In either case the trustees, while probably men of integrity, have tended to place more emphasis upon sound business administration and the acquisition of funds than upon the Christian character of the institution.

In still other instances an institution has suffered from a change in the source of its funds. In its earlier days it drew its gifts chiefly from self-sacrificing Christians of small means, who gave to the college as they would to the church. They naturally inquired into the religious life of the school and were sensitive to any defection. As time passed, however, and more money was needed, it was sought from wealthy alumni or from capitalists whose interest in religion was slight. They were more interested in imposing piles of brick or stone, in increased numbers of students, or in promoting the study of some technical subject than in Christian character. The result again was disastrous.

It is obvious from what has been said that the problem of remedying decline in an institution's spiritual and moral life is not a simple one. It is seldom that any single case is responsible. A number combine to produce the deplorable result. Many of them are almost inevitable companions of age and heart-breaking struggle for funds, neither of which can be avoided by any institution. The remedy is not to be found in so simple a process as measuring the religious influence of teachers by their willingness to subscribe to certain statements of belief. Such action may, if carried out in a truly Christ-like spirit of tolerance, produce wholesome results, for it is clear that no man should have a place on the faculty of a Christian institution if he denies, for instance, immortality or the existence of God. The application of a doctrinal test, however, is far more likely needlessly to lead to bitterness, hypocrisy, and a false emphasis upon men's explanations of the life of God through Christ rather than emphasis upon that life itself.

A commission such as the one which has been appointed can, if its members are able to take the necessary time, examine into the fruits of our Baptist institutions and determine whether in its judgment these are progressively more or less wholesome. It can also discover the probable causes for such defects as it finds and can suggest remedies.

These remedies will, of course, involve the removal, in so far as it is possible, of the causes of the trouble. In some instances this can be accomplished in part by a change in the standards used in choosing the teaching staff, the president and the board of trustees. If due emphasis is placed here upon warm Christian character as judged, especially in the case of the teachers, by their influence upon students, the problem is in no small degree solved. Piety cannot, of course, be allowed to stand as a substitute for scholarship and teaching ability, but the combination of all three is, fortunately, by no means unknown, and the first cannot be more safely ignored than can the other.

two. If possible, the reform should begin in our graduate schools, for it is there that the teachers are trained.

In many instances, however, the remedy must be sought not in our faculties but in other directions. If an institution is in a city, an extensive dormitory system many need to be provided, and all but a small minority of the students be required to live in the college buildings where their entire life can be adequately controlled. If the student body proves undesirable, more careful entrance conditions may need be imposed which will take into consideration not only scholarship but the student's character and purpose in life, and the administration may need to be more vigorous in weeding out undergraduates who after entrance prove to be incorrigibly evil influences upon the institution's life.

Certainly the main emphasis of a college or university and its administration should be not upon the acquisition of endowments and buildings, but upon the building of Christian character. At whatever cost, the social life must be kept wholesome, the religious life warm and attractive, the athletics clean, and the classroom work reverent, constructive and inspiring.

The task is by no means an easy one, but neither is it by any means hopeless. Many institutions, among them many bearing the Baptist name, are courageously facing difficulties which have been

suggested above, and are today more Christian in their atmosphere and are making larger contributions to the kingdom of God than they were a generation ago.

Discouraging as the situation is in many campuses, there are others with an old and honorable history which it is an inspiration to visit not only for their past but for their present achievements. It is these latter—and there are many more of them than one suspects until one makes a thoughtful survey—which give confidence for the future. They are fulfilling their trust, not perfectly, for they are manned by human beings, and still grandly. They are constant sources of faith, inspiration, idealism and sacrificial living, and from them come our trained leadership. There are and must continue to be a large part of the hope of the church. The denomination is eminently wise in assigning to them the proportion of the hundred million dollar fund that it did. If the commission which has been appointed can give to these friendly helpfulness in their task, words of cheer and appreciation as well as of kindly warning, and if it can suggest effective means of recalling to their trust such institutions as are becoming less Christian, it will be more than welcomed by all educators who have at heart the highest welfare of the land and of the world.—The Baptist.

## Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

### Relief Fund.

I have just read a letter which Mr. Howe, Regional Director for Mississippi, Alabama and Tennessee, has sent to the superintendents of the Sunday Schools asking that each Sunday School in Mississippi will give a barrel of flour to the Near East Relief sufferers. I presume he means sufficient funds with which to purchase a barrel of flour. I think this is a good move. From what I hear, there is great need just at this time. People are literally starving to death.

There is only this request which I wish to make and that is that all of the Baptist Sunday Schools of the state when taking this collection shall send it to this office. We will then send it to Dr. J. F. Love of Richmond, Va. He will distribute it to the various famine fields according to their relative needs. A resolution was passed in Chattanooga during the session of the Southern Baptist Convention asking Dr. Love to receive all relief funds from the Baptist denomination and distribute them equitably. He is in close touch with these fields and knows doubtless better than many possibly who contribute. Not only is this true, but by sending our contributions through the channels suggested, we can keep up with what our denomination is doing. We will give your church credit on the famine fund for what your Sunday School contributes. While this does not go to your credit on the campaign fund, yet it does show what our Baptist churches and Sunday Schools of the state are doing. It is right that all gifts of the Baptist denomination go through Baptist channels.

### COUNTY SUNDAY SCHOOL NORMALS.

It is indeed gratifying to learn of the unusual interest in the county Sunday School normal work. Please read the report from Marion county in another section of this paper. We are on the right line now. We are giving information, we are training teachers. Not only are we doing this, but we are causing our people to become enthused over the Sunday School work. This is going to mean larger Sunday Schools and more efficient work. Our Sunday School Secretary, Brother J. E. Byrd, has shown his foresight in planning for

this kind of work. This normal work has not been in progress for many years, but its growth has been phenomenal. Another excellent feature about it is that he is going into the country with the normals. To save the towns and cities we must save the country and I know of no better way to save it than to have first-class Sunday School teachers and preachers well trained in head and in heart.

### BAPTIST RECORD.

A rather severe charge was made some days ago against some people who say they are not able to renew their subscription to the Baptist Record. The charge was that some people who claim that, will pay from \$1 to \$2 a month for tobacco. I suppose the man who made the statement knew what he was talking about. But it is hard to believe that a man with the spirit of Christ dominating his life would deprive his mind of the information which comes to him from his denomination through the Baptist Record. A man does not know how to properly adjust himself to the work of his great denomination when deprived of the information which the Baptist Record brings to him every week. It is an inspiration to see every week the progress of the kingdom work. The revival meetings are unusual, the Sunday School work is phenomenal and the B. Y. P. U. work is unprecedented. The kingdom is growing, not only in magnitude but in efficiency. The man who does not take his denominational paper will not keep up with this. He is likely to become pessimistic as a result of not having this information. He drops out of the line. He becomes suspicious of his brethren and cannot give to his people all the information which every church needs.

### THE CAMPAIGN.

The receipts for June were \$9,616.20. According to the way the subscription was made to the campaign we should be receiving between \$40,000 and \$50,000 every month. It is possible for the majority of the people to pay their pledges as they made them. It is true many think they cannot and that is the reason why they DO not. But people have a way of getting up money for things which they want badly. In a town south



of here a few days ago I was told that there were 3,200 people present at a baseball game. Now, while we are not passing on the merits of baseball, yet we happen to know that a large part of that 3,200 people were members of the Baptist church. I have no doubt but what many of our people need more recreation than they are receiving, but the point is that people are not doing what they have promised to do and are at the same time raising money for some things which are not absolutely necessary and for things which they have not obligated themselves to. There is one thing in connection with the ball playing that ought to be stopped, and that is the gambling. If the gambling cannot be stopped without discontinuing the game, then the game ought to be put out of business.

But let us not forget that if we fail to make the church function as it should, that this gambling spirit along with many other evil practices will increase. If the church does its work, it will be necessary for the people to pay their vows and thus supply the Lord's treasury with the funds necessary to carry on the work.

Preachers claim the right of receiving orders from the Lord before preaching their sermons. We agree with this, but we believe also that the Lord ordered the campaign and that if he did order it, he is giving orders to the preachers to preach in such a way as to cause the people to pay their pledges. We should not neglect to preach again and again on those causes which the campaign fund supports. This is the only way by which we are going to cause our people to want to pay their subscriptions. It is not sufficient to call it campaign, we must go back to the causes which led us into the campaign. There are thousands and thousands of people in the state of Mississippi who are not within reach of a church, to say nothing of he needs abroad.

Brethren, while the evangelistic fires are burning let us kindle the missionary fires and increase the fuel. In this way we shall cause the people to become liberal with their funds.

#### NUMEROUS MEETINGS BEING HELD.

This week brings us right into the midst of our great evangelistic campaign. Nearly fifty meetings are being held this week and the number will greatly increase every week from now until the close of August. The pastors seem to be thoroughly absorbed in the work of winning the lost and enlisting the saved.

Pastors and Christian workers should keep in mind the importance of leaving every church in better working condition after the meeting than before. The Baptist Record should be going to more homes; the church should be put on a basis of systematic giving; a Sunday School, W. M. U. or B. Y. P. U. should be organized if these are not already in operation; Christian Education should be emphasized and students enrolled for attendance on our denominational schools; effort should be made to bring young people to a decision to dedicate their lives to definite Christian work.

The effort of our pastors and preachers who assist in meetings during the summer in putting the Baptist Record in the homes of the people will be worth far more than it is possible to estimate. The special club rate of \$1.50 per year for the Baptist Record in clubs of five or more new subscribers is an unusual offer considering the high cost of printing and print paper. Every church and pastor should take advantage of this club rate during the months of July and August. The same rate is allowed for all subscribers, new and renewals, when the Baptist Record is placed in every home represented in the church.

#### INFORMATION WANTED.

Every pastor who has not furnished us information in reference to the time fixed for his meetings and the name and address of the preacher to assist in each meeting will please do so as early as possible using the information card furnished for the purpose. If other cards are needed they will

be sent immediately on request.

#### IMPORTANCE OF REPORTS.

At the close of every meeting where we have the advance information furnished us we will send a report card for reporting results of meetings. Keep in mind that we want the following results reported: Number of professions of faith; received for baptism; received by letter; restored; total additions; Number volunteers for ministry; number volunteers for Mission Work; number students enrolled for denominational schools; number subscriptions taken for Baptist Record.

These results are tabulated each week and printed in the Baptist Record in total. The card we use in Mississippi has been adopted throughout the South for gathering results of the South-wide Evangelistic Campaign and when the season is over we want to be able to tabulate at headquarters in Nashville the entire results of the evangelistic effort throughout the South.

#### OUR WEEKLY PRAYER LIST

Meetings Now in Progress Not Previously Reported.

Stonewall, Clarke Co.; J. S. Slaughter, pastor; L. G. Gates, assisting. Pleasant Hill, Lincoln Co., C. H. Mize, pastor; S. G. Pope, assisting. Red Hill, Perry Co., C. M. Grayson pastor; L. K. Turner assisting. Crystal Springs, Copiah County, J. P. Harrington pastor, J. B. Tidwell assisting. Pelahatchie, Rankin Co., G. H. Suttle, pastor, I. P. Trotter, assisting. Johnston, Pike county, W. R. Johnson, pastor, J. H. Lane, assisting.

Meetings Beginning Second Sunday July.

Brushy Fork, Copiah Co., D. W. Bishop pastor, pastor doing preaching. Carpenter, Copiah Co., H. H. Hargrove pastor, pastor doing preaching. Hazlehurst, Copiah Co., F. M. Purser, pastor, H. A. Porter, assisting. Poplar Springs, Copiah Co., A. J. Linton pastor, M. O. Patterson assisting. Raymond, Hinds Co., G. H. Suttle, pastor, Bryan Simmons, assisting. Concord, Rankin Co., D. W. Moulder pastor, R. A. Eddleman, assisting. Delta City, Sharkey Co., J. H. Fuller, pastor, pastor doing preaching. Bethany (Slate Springs) Calhoun Co., J. B. Middleton, pastor, W. H. Thompson, assisting. Bethlehem, Monroe Co., pastorless; J. M. Walker doing preaching. Shiloh, Monroe Co., W. W. Wright pastor, J. M. Walker assisting. Belmont, Tishomingo Co., A. M. Nix, pastor, J. A. Carmack, assisting. Unity, Attala Co., H. T. Vaughn pastor; B. C. Land, assisting. Freney, Leake Co., T. G. Ward pastor; P. C. Barnett assisting. New Ireland, Newton County, W. Collins, pastor, Rev. Hendricks assisting. Stratton, Newton Co., R. D. Pearson pastor, J. F. Carter assisting. Union, Newton Co., S. W. Rogers pastor, J. D. Brame assisting. Stallo, Neshoba Co., Clifton Barnes, pastor, W. L. Grafton assisting. DeSoto, Clarke Co., L. M. Phillips, pastor, P. I. Lipsey assisting. Brooklyn, Forrest Co., J. N. McMillan, pastor; J. L. Low assisting. Providence, Forrest Co., J. P. Williams pastor, R. W. Langham, assisting. Salem, Green Co., J. E. Curry pastor. Washington, Green Co., C. M. Grayson pastor, F. L. Bancroft assisting. Saucier, Harrison Co., A. C. King pastor, pastor doing the preaching. Bellefontaine, Jackson Co., R. L. Vaughn pastor, J. F. Starnes assisting. Heidelberg, Jasper Co., C. E. Bass, pastor; W. R. Cooper, assisting. Overt, Jones Co., Jas. M. Spikes pastor, L. G. Gates assisting. Oloh, Lamar Co., T. D. Cox pastor, A. D. Muse assisting. Oral, Lamar Co., B. S. Hilburn, pastor, J. T. Christian, assisting. Ingleside, Claiborne Co. S. P. Morris pastor, pastor doing preaching. Russum Station, Claiborne Co., S. P. Morris pastor, pastor doing preaching. West Side (Mission) Claiborne Co., S. P. Morris pastor, pastor doing preaching. Lucien, Franklin Co., B. B. Coke, pastor; J. A.

Barnhill assisting. New Hope, Franklin Co., T. G. Polk, pastor, W. A. Green assisting. Hathorn, Jefferson Davis Co., B. E. Phillips, pastor, W. T. Graves, assisting. Phalt, Jefferson Davis Co., J. A. Lee pastor, Rufus Beckett assisting. Jayess, Lawrence Co., C. C. Chapman pastor, J. L. Boyd assisting. Moaks Creek, Lincoln Co., T. B. Sandifer, pastor; C. S. Wroten assisting. Improve, Marion Co., J. L. Watts, Jr., pastor, W. A. Hewitt assisting.

#### RESULT OF RECENT MEETINGS.

Let Us Thank God for These.

Number meetings reporting since last publication 11; number professions of faith 96; number received for baptism 80; number received by letter 40; number restored 1; total additions 121. Number students enrolled for denominational schools 2; number subscriptions to Baptist Record 26.

Totals to date: Number meetings reporting, 42; number professions of faith, 1019; number received for baptism 911; number received by letter 450; number restored 5; total additions 1,366. Number volunteers for ministry 2; number volunteers for mission work 5; number enrolled for denominational schools 3, number subscriptions to the Baptist Record 26.

The following from the Congregationalist is pitiful. How can there be positive and spiritual passion when faith in the essentials of the gospel is shaken or gone. Here is the quotation:

"With regard to the theology held and taught by our churches and institutions today, we are not confronted by any such prospect of division as gives concern to Presbyterians and Baptists. Most of our ministers, and many of our laymen, have come to hold modern views of the Scripture, the person of Christ, the atonement and things to come. What we need now is to join with our liberal theology positiveness of statement and spiritual passion. People are hungry for a definite presentation of the essence of the Christian gospel, its unshaken truths, its demands upon the believer, its consolations and its inspirations. These should come first, and let all the essential social implications of this same gospel follow quickly in their train. We would not have our churches and ministers any less tolerant or eager for the new light that is sure to break forth from the Word of God, but we would have them ten times more in earnest."

It is said of the poet Cowper, who lost his mind in later years, that once, when passing with a friend a tree whose topmost branch had died, remarked: "I am like that tree, dying at the top." That is a pathetic story but we are inclined to think that there is a sadder condition today among many Christian churches and almost entire denominations, when preachers and schools for preachers are denying fundamental truths of the Bible, such as the atonement, the miracles, the inspiration of the Scriptures and the deity of Jesus. This is a case of dying at the roots which means that the whole body will perish. In such churches there is already a falling off of young men entering the ministry and the theological seminaries are almost empty. This is no time for pride or boasting among Southern Baptists, but for genuine gratitude and humility. It is time also for us to gird ourselves for a great mission not only to distant continents but also those of our own land whose faith is perishing. Somebody will have to evangelize these people. May God fit us for the task.

Six New Orleans breweries seized by the Government and a senator from Louisiana baying at the prohibition amendment. This is the new item of one day. The properties of the breweries are said to be worth millions of dollars and is now in the hands of the federal government.

Cut out that loafing and you will enlarge the loaf.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

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Dallas, Texas.  
6-22-21.

Miss M. M. Lackey,  
W. M. U. Headquarters,  
Jackson, Miss.

My Dear Miss Lackey:

This morning I received a volume from the publishers that gave me much joy and pleasure, "Laborers Together," what a significant title, and the subject of the opening chapter "Partners."

You play upon every heartstring and appeal to the highest within us before a page is hardly turned. As we read we get a vivid understanding of what it means—how we are "aborers Together" and "Partners," and this intimate acquaintance gives us a knowledge that enriches our thoughts and makes our purposes keen and vital.

I thank you, dear friend, for this outstanding contribution to our Mission Study. As I see it, you have wrought and wrought most acceptably.

With deep appreciation and trusting that for years to come be "Laborers Together," and "Partners" to the end.

Faithfully and lovingly yours,  
Mrs. F. S. Davis.

## DISTRICT MEETINGS

As this paper goes to press your State Workers, Misses Lackey and Traylor are in the Sixth District Meeting in Honticello. Three meetings have already been held. The first one was at Laurel in the Fifth District the second at Sta.ville in the Fourth District and the third one at Jackson Ed Church in the First District. All of the meetings have had a splendid attendance, not only in numbers in District representation. We are touching all corners of our Districts in our meetings at this time.

The interest has been fine. A spirit of consecration and fervent enthusiasm has shown itself at each session.

The Young People's Work has claimed the first session in some places and two sessions in others. Miss Traylor is taking a message that is well worth while.

Reports from District Leaders in Personal Service, Stewardship and Mission Study are most encouraging. Miss Lackey is giving most of her time to a practical discussion of our new State Policy. However a Missionary address is called for from her at some of the meetings.

At Laurel we had the privilege of having Dr. R. Q. Leavell to tell us of his visit to China. At all of the meetings Prof. D. M. Nelson is bringing a wonderful education message.

Fuller accounts of each meeting will be given later. We are glad and grateful for the progress shown in each District.

Lalchow, Shantung, China.  
May 26th 1921.

My dear Miss Lackey:

Your letter of April 22 has been received. Also shipping documents from Montgomery, Ward & Co. As these cases of goods may be sometime in arriving I write this card that you may express

our thanks to your societies. I know the time will seem long to them. This is indeed a splendid contribution and will furnish our hospital beyond our fondest hopes.

Yours,

Mrs. A. B. Gaston.

We are sure everyone over the State will be pleased to read the above card which has just come from our Mrs. Gaston. We will wait with eagerness for her letter telling of the receipt of the White Cross Material; and also telling us what may be needed this coming year.

Each week the mails bring us a few dollars to defray the expenses of this White Cross Material but we are still lacking something over one hundred dollars to meet the entire cost. However we know it is coming.

Sometime ago your secretary wrote to our prospective Training School girls for the coming session, asking if each of them could not secure a bit of pecuniary aid, since we are anxious to help eleven girls instead of the seven we usually furnish scholarships to. The replies have come in. How we wish we could share some of them, indeed most all of them, with our sisters. What loving spirit of sacrifice, what longing to help others, is breathed forth in them! God bless our dear little girls who show so much of the spirit of the Saviour in their daily lives and conversation. We give here a bit of what just one of them writes:

About the Training School Scholarship—the reason that I have waited to write is that I am trying to get along without any help from the Scholarship Fund. I have plans that I am hoping will go through and if they do I will be entirely independent, but there is a possibility of their falling through. I feel that if I can possibly find another way I should not use any of the Scholarship money as I had help through the first year. There is such an incentive to dig for the funds for the second year after having lived in House Beautiful one year that the girls who have never been there have the privilege of attending the Training School and I know if they once get there they will do most anything to get back the second year and will be willing to face all sorts of difficulties to do so. The Lord has blessed me so wonderfully and has led me so plainly that I am not afraid to trust Him to help me in my plans.

## AN APPRECIATION

As I finished reading the last pages of "Laborers Together," and closed the book, a prayer of thankfulness went up from my heart. Thankful—because I am one of a great sisterhood who know and love Miss Lackey. Thankful—because she has given her an understanding heart. Thankful—because she has touched her willing pen with inspiration which glows through the book, making the printed page alive and meaning.

In style it is simple enough for all to comprehend, but beautiful in its clarity. The reader is led through the South, Central, Interior and North China Missions. No one is made to realize China's urgent need for the glad tidings. The paragraph from Miss Meadows diary, which so fittingly closes the book, goes straight to the heart. She who has crossed the seas to work for Him will have more earnest support from those who are in the home land, because of this little book.

May "Laborers Together" go on and on, witnessing for Him, causing the worker here to have intelligent interest in those who labor for Him over there; causing those who read its pages to re-consecrate their efforts and strengthen their purpose to work for Him whom we love—pressing forward over obstacles and discouragements, because we catch a gleam of his coming Kingdom!—Edna Watkins Hewitt.

Northern Baptists are said to have passed a resolution condemning the speech of Ambassador Harvey in London in which he said the Americans went into the world war to save their skins.

## A BREACH TO REPAIR

W. A. SULLIVAN  
Okolond, Miss.

In the neighborhood of every church there are to be found Baptists who hold their church membership with churches in other neighborhoods where they formerly lived. To be sure this condition is more prevalent in some than others. Some communities could be named where there living as many as a hundred Baptist who are not enlisted to the extent that they have become even nominally affiliated with the churches in the neighborhood where they live. Some reason why such a condition often prevails may be here suggested:

1. Neglect on the part of the pastors. One Baptist family lived within two blocks of a church two years. The pastor of the church never even got acquainted with that family. One Baptist family moved fifteen miles to another neighborhood. That family paid \$50 to the current expenses of the church. The pastor insisted that that family leave if church membership with the church in the neighborhood from which it moved.

2. Neglect on the part of the churches. One Baptist family lived in a neighborhood two years. Not a Baptist it was said, during the entire two years as much as even called at that home.

3. Indifference to the progress of the kingdom of God on the part of the unenlisted Baptist himself. The Baptist who has the proper conception of his duty does not wait for some one to invite him to do it.

The following reasons why a Baptist ought to identify himself with the church in the neighborhood where he lives are suggested:

1. It is the will of God that the church in every town and neighborhood be the best for it to be. In order that such be so, the Baptists who live in the neighborhood of the churches must make it so.

2. It is the duty of every Baptist to do what he can to make the work of the church a success. God expects every Baptist to do his duty.

3. A Baptist would not be willing to live in a neighborhood where there is no Baptist church. He ought to be willing to do his part to make the church where he lives the best church possible. This he cannot do if he leaves his membership with the church in the neighborhood from which he moves.

4. If every Baptist who moves from one neighborhood to another should leave his membership with the church of the neighborhood from which he moves, it would not be many years before the churches would begin to grow weak and to disintegrate.

5. One cannot possibly develop his spiritual life unless he takes an active part in the work of the church. But one will not take an active part in the work of the church unless she holds membership with the church in the neighborhood in which he lives.

6. There may be lost souls because of the indifference on the part of professing Christians. There are few things more indicative of indifference than be uninterested in the work of the church where one lives.

7. What would the Lord Jesus Christ do with His church membership? What is the will of God in the matter??

The self-praising, mutual admiration circle admittance to which is by pass words, "Hexateuch," "DueteroIsiah," "Pseudo-Daniel," "Exile Author of the "J. E. P. D." and so on. With now adds clairvoyant prophet, "psychopath," "ecstasies," and some more. We sorely need prophets of today who have a sense of humor to know a fool when they see him.—The Word and Way.

Edward P. Fendley, son of pastor Fendley, of Eupora has been licensed to preach and he and his wife will enter the Ft. Worth Seminary this fall.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### A BRIEF SUMMARY

Every B. Y. P. U. worker is interested in the results of the June B. Y. P. U. conventions. I cannot give here a full report of them, but wanted to outline in a brief way the results. We had in all:

1099 in attendance.

509 who had never been to a convention before.

125 B. Y. P. U.'s sent representatives from 56 counties.

The results as a whole were very satisfactory. Permanent organizations were formed in each district, and another year we will have of course twice the results as reported above. The officers elected for each district are as follows:

District One, President, Mr. Hardy Jones, Vicksburg. Vice Pres. Mr. W. T. Head Jr., Terry. Sec-Treas. Miss Fanchel Wales Canton. Next place of meeting, 2nd church, Jackson.

District Two, President, Mr. W. E. Elants Greenwood. Vice Pres. Mr. S. D. Butler, Clarksdale. Sec-Treas. Miss Ina Dennis, Greenville. Next place of meeting Greenville.

District Three, President, Mr. W. E. Holcomb, Tupelo. Vice Pres. Mr. Lawrence Smith, Aberdeen. Sec-Treas. Mrs. E. S. Summers, Booneville. Junior Leader, Mrs. Varda Smith, New Albany. Next place of meeting Okolona.

District Four, President, Mr. James H. Street, Longview. Vice Pres. Mr. T. C. Jewell, Columbus. Sec-Treas. Miss Pearl Holloway, Ackerman. Junior Leader, Mrs. W. H. Thompson, Newton. Next place of meeting, Ackerman.

District Five, President, Mr. Harry Smallwood, Laurel. Vice Pres. Mr. J. C. Brent, Biloxi. Sec-Treas. Miss Louie Eubanks, Stonewall. Junior Leader, Mrs. W. J. Pack, Laurel. Next place of meeting, Wiggins.

District Six, President, Mr. H. A. Scott, Tylertown. Vice Pres. Mr. Errol Smith, Columbia. Sec-Treas. Miss Myra Hazelwood, Liberty. Junior Leader, Miss Katherine Purser, Brookhaven. Next place of meeting, Liberty.

These officers are going to be the ones to lead us in making Mississippi

the best B. Y. P. U. state in the union. They will need the co-operation of every B. Y. P. U. member in the state. Get in touch with them.

WRITE TO THE PRESIDENT OF YOUR DISTRICT and assure him of your willingness to help him in every way possible and it will help him to be a better officer.

Some are asking "Which was the best of the six?" We cannot say. They were all good and the program at each place was as good as the other, taking it as a whole and the meetings were all good. The interest on the part of those who attended was intense and the inspiration was felt by all. It will be easy another year to make the report much larger. The attendance at Columbia was the largest of all, 222 were enrolled from out of Columbia, a crowd of course lends inspiration to a meeting. The attendance at Biloxi was smaller than we had expected, but the interest of those in attendance was intense and the seven counties represented will be better B. Y. P. U. counties another year. Someone who attended more than one of the conventions said that the permanent results of the Biloxi meeting would be perhaps greater than some of the others. The Biloxi people as did the Columbia people certainly did themselves honor in the way they entertained the delegates, everybody seemed to have been assigned the BEST home. We have already mentioned the hospitality of the other communities in which the meetings were held. They all excelled each other. The organizations are permanent now and you will see in another year at least 100 new B. Y. P. U.'s that otherwise we would not have.

### AT OKOLONA

The Okolona Baptist Church has recently organized a B. Y. P. U. and never before has such interest and enthusiasm been shown. All officers have been elected and during the week starting Monday, June 20, Mr. M. F. Herring of Mississippi College conducted the classes lasting one hour from 7:30 to 8:30 P. M. on

the B. Y. P. U. Manual. The Members of the Union attended these classes through Thursday and voted for an examination to be held on Friday. 75% of the members stood this test and there was no grade below 95. Because of the training on B. Y. P. U. work more interest is taken in the organization and we expect in a very short time to become an A-1 Union.

Yours very truly,  
MAMIE HOWARD HOUSTON  
Corresponding Secretary.

### PROVIDENCE ORGANIZES

The church at McCordy Calcasieu Co. has organized what promises to be a live B. Y. P. U. According to the pastors' report on the fifth Sunday in May the organization was perfected with the following officers: Pres. Mr. Willie Ford; Sec. Mr. Joe Lee Colbert; Miss Bobbie Lee Woodruff and Miss Miriam Davis Captains. "We organized with a membership of 32 and the membership is increasing. We hope soon to have a Junior Department. The program given last Sunday evening just before preaching was intensely interesting. We are expecting to have you with us soon for a Study Course. Bro. W. C. Ballard is the pastor of this live wire church and we can expect good things from this new B. Y. P. U."

### ONE PRESIDENT BEGINS WORK

Mr. Scott, President of the District six B. Y. P. U. Convention writes asking for information as to

the counties in the District. The number of churches with their names and location and pastors of each. He says "I am anxious to find out just how many B. Y. P. U.'s we have in the district at this time, and see how many we can organize and have at work by the time our next year's meeting takes place."

"For none of us liveth to himself, and no man dieth to himself,"

"Christianity means fellowship,"—John Wesley declared, "the Bible knows nothing of a solitary religion"

"Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Which is better to disrupt a family by tearing children from the family fireside and forcing them into an orphanage; or helping the dependent parents care for their little ones in their own home.

We still have several copies of Peloubet's Select Notes and Tarbell's Teacher's Guides on the International Sunday School Lesson for 1921. The best and most helpful books published along this line. Yours for \$1.50 per copy.

## The Baptist Book Store

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Best Musical advantages. Only College in State having Male Director. Director has Limited Number of Piano Pupils. Voice and Violin departments of the highest grade. Mrs. Pool begins her seventh year in the Expression Department. Very best Home Science and Art Departments. Send for catalogue.

J. L. JOHNSON, President.

Hattiesburg, Miss.

## THE SOUTH MISSISSIPPI ASSEMBLY

HATTIESBURG, MISS.

LAST WEEK IN JULY, 24th to 30th

ONE DELIGHTFUL WEEK OF: (1) Training Classes in S. S.; B. Y. P. U.; W. M. U.; and Laymen's Work. (2) Sermons, Lectures and Addresses by great Baptist Leaders. (3) Singing, led by one of the world's greatest directors, Charley Butler. (4) The well-famed Assembly Sunset Services. (5) Refreshing sleep, wholesome meals, recreation, games, entertainments and socials.

ROOM AND BOARD IN SPLENDID QUARTERS AT MISS. WOMAN'S COLLEGE, ONLY \$1.25 to \$1.50 per Day. Write at once for reservations to Mrs. J. L. Johnson, Sta. B. Hattiesburg, Miss. For program write to N. R. McCullough, Hattiesburg, Miss.

AN EXTREMELY PLEASANT VACATION COMBINED WITH PROFIT IS TO BE HAD AT THE ASSEMBLY. INDIVIDUALS, CLASSES, UNIONS and DELEGATIONS SHOULD NOW BE MAKING PREPARATIONS TO ATTEND.

Faded print



## NICKNAMES OF STATES

Alabama, "Cotton State"; Arkansas, "Bear State"; California, "Golden State"; Colorado, "Centennial State"; Connecticut, "Nutmeg State"; Delaware, "Diamond State"; Florida, "Everglades" or "Peninsula State"; Georgia, "Empire State of the South"; Idaho, "Gem of the Mountains"; Illinois, "Prairie State"; Indiana, "Hoosier State"; Iowa, "Hawkeye State"; Kansas, "Sunflower State"; Kentucky, "Blue Grass State"; Louisiana, "Creole State"; Maine, "Pine Tree State"; Maryland, "Old Line State"; Massachusetts, "Old Bay State"; Michigan, "Wolverine State"; Minnesota, "Gopher" or "North Star State"; Mississippi, "Bayou State"; Missouri, "Show-me State"; Montana, "Treasure State"; Nebraska, "Tree-Planter State"; Nevada, "Sagebrush State"; New Hampshire, "Granite State"; New Jersey, "Garden State"; New York, "Empire State"; North Carolina, "Old North State"; North Dakota, "Flicker-tail State"; Ohio, "Buckeye State"; Oklahoma, "Boomer State"; Oregon, "Beaver State"; Pennsylvania, "Keystone State"; Rhode Island, "Little Rhody"; South Carolina, "Palmetto State"; South Dakota, "Sunshine State"; Tennessee, "Big Bend State"; Texas, "Lone Star State"; Utah, "Beehive State"; Vermont, "Green Mountain State"; Virginia, "Old Dominion State"; Washington, "Evergreen State"; West Virginia, "Panhandle State"; Wisconsin, "Badger State"; Wyoming, "Equality State"—Pathfinder

## REVIVAL MEETING AT CHARLESTON

Our meeting began on June 12th and continued until June 26th. In many respects this was the greatest meeting I have ever had in one of my pastorates. Everything seemed to be ready to start on time, evidenced by eight additions on Sunday before the arrival of Dr. D. A. Ellis Monday. We had only three morning services in which we had no accessions.

Dr. Ellis is a real preacher. Nothing of the spectacular about his preaching. Repeatedly he said "Forget me but remember my Christ." His sympathetic voice, his earnestness in his appeals and the love of Christ which he always kept in the forefront makes him one of the best pastor-evangelists I have ever had in a meeting.

We had overflowing congregations from the beginning, and several times people were turned away. We used all available space in our Church and yet they couldn't get in. People are heard to say: "This is evidently the greatest meeting in the history of the Church."

We received during the meeting by restoration one, by letter, twenty-three, and by baptism, fifty-two. We had six waiting baptism, making a total of eighty-two additions.

This now gives us a membership of about four hundred and fifty. This compels us in the very near future to build a new Church. We face our task with faith in God and

his Saints.

Our Sunday School is around the 300 mark all the time with an enrollment of 357, and we can't grow much more until we have larger quarters.

Happy is the pastor whose people are like the folks of Charleston. Words of appreciation and encouragement are heard on every side, and nothing they have is too good for their pastor.

To our Heavenly Father we give the glory and face the future with renewed courage and confidence.

Faithfully,

JOSEPH J. MAYFIELD.

## SHE STILL LIVES

Altho Mrs. Martha William Spell, who was born July 15, 1833 has left a vacant chair around the family altar and lonely spots in the hearts of loved ones, she still lives in the lives of others whom she influenced to a better life in Christ.

It was the writer's happy privilege to hold service with her just before she died and to see the eternal joys and blessings that she had a foretaste of.

She is survived by eight children, all of whom are God-fearing and loving men and women. She was a member of the Missionary Baptist Church.

May the Lord lead us unto a better life for the sake of those about us.

H. GRANTHAM

## AMEN AND AMEN

I have wanted to say this thru the paper. The preachers of the state ought to congratulate those who made that meeting possible at Clinton and they ought to thank God for the privilege of attending such a meeting. I have seen a great many kinds of meetings but I don't think I ever saw one whose influence was as far reaching and permanent and affected as many things as the school of Evangelism at Clinton. It will bear fruits for years yet. I think one of the chief factors in the success of the meeting while it was in session, was Dr. Patterson and I want to move that he be placed on the program for some addresses at the next meeting. To me, he was the biggest thing in it all, and that is not to discredit any one else; they were all tiptop. I am thankful that we have such men in the lead of our affairs as Gunter, Tull and Lipsey. Things are moving and the Lord is coming. Glory Hallelujah!

If you know of any one wanting help in meetings and can't do any better than to take me, tell them I am ready to assist any time. I have had some great meetings.

Sincerely,

A. F. GORDON.

We know a young lady from Michigan; To meet her I never wish-

gan.

She ate of ice cream

Till with pain she did scream,

And she'd order another big dich-

gan!

## REPORT OF THE ZAMA MEETING

We begin our meeting the second Sunday night in June. Brother Summerrall led the singing proving himself to be a real gospel singer. Brother Muse did the preaching did it well and did it forcefully. He proved himself to the satisfaction of many as an able and loyal minister of Jesus Christ.

Our services continued eleven days.

The women and children attended the morning services faithfully. The men notwithstanding their hard labor from morning till night come regularly to the evening services. Two professed faith in Christ. We have no organization but splendid co-operation of the people of the various denominations.

J. W. White, Preacher.

The Noon Prayer Meeting at Central Baptist church Memphis, Tenn., was one of especial interest last Saturday. The Assyrian diplomat, Dr. Yonan, who was here speaking for his people in the Near East Relief Drive, was the speaker on this occasion. Prof. Zarli from Italy, who has come to Memphis to start work among his people, and his singer, D'Arpo, also took part in the service.

Among the many letters read at the meeting, was one from a brother in India who used to attend the Prayer-meeting often when he was taking a medical course in Memphis.—Ben Cox.

## F. H. MITTS.

At sunset on Sunday, June 26th, the soul of F. H. Mitts, who for many years has been a deacon in the First Baptist Church at Tupelo, passed over the border to meet its Maker. His departure leaves an empty place in that church which will be hard to fill. He loved his Lord and His Kingdom's work, and was ever loyal to the denominational interests. He was a faithful attendant at the church services, Sunday school and prayer meeting. For many years he served as superintendent of the Sunday School. Broad in his sympathy, a true friend of stirring manhood and straightforward Christian character, his influence yet lives in the community where he was a citizen, and in the church he loved so well. He was a true soldier of the cross, who served his Captain faithfully and well.

A. J. DICKINSON, Tupelo, Miss.

"I am sorry your little boy is sick. He was so delighted with the watermelon that I let him have an unusually large portion of it."

"Well, he is no longer delighted; he is melon-colic." —Baltimore A.

A country woman came along the railway platform and sat on a seat beside a hospital nurse who was waiting for a train. With a sigh of relief she disposed of the parcels and umbrella. Then says Answers, she began to chat.

For the best Positions in the South and West write The Yates-Fisher Teachers' Agency, Nashville, Tenn.

## THE PREACHER HIS SAVINGS

The pastor of every church in Mississippi owes it to his wife and little children to regularly save a part of his monthly income. For this permanent investment no better selection could be made than the Savings Department of this large centrally located bank which pays 4% compound interest and where every dollar is guaranteed against loss under the State Guaranty Law.

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**A MODEL COUNTY SITE PASTOR**

Brother T. L. Holcomb, pastor at Columbia the county site of Marion County recently had a week of Sunday School and B. Y. P. U. training work in his Church at Columbia.

Brother Holcomb and his church are always trying to do something for the surrounding Country. They always seem anxious to have all their good things with the County churches. Brother W. W. Kyzon, the best district field worker in the state brought brother Wilds out to Bunker Hill Church every day, while brother Holcomb and the other workers went to other points.

Brother Wilds taught a class of twenty-four in the B. Y. P. U. manual, with the result that last Sunday afternoon I delivered twenty-four diplomas. I attended the B. Y. P. U. Sunday afternoon. It was good.

This is not all. Brother Holcomb and Kayzor are always doing something like that.

Just this word; not by word but by deed brother Holcomb has shown that he recognizes the County Site Church to be a strategic point in our denominational life. I have never seen a County site pastor try quite so hard to develop the County Churches throughout the County.

My judgement is, brethren, if every County Site pastor could get the sympathy of the Country people, then labor unceasingly with all the county churches round about, it will go a long way toward solving the enlistment problems.

**MARION COUNTY NORMAL 100%**

180 people enrolled in the Marion County Normal held with Bunkers Hill Church June 26th to July 1st. Every church in the county had representatives attending this school. This church is twelve miles from Columbia yet folks came in truck loads every day and were there on time to beggin the study course. Some came more than seventeen miles and did not miss a lesson. There were 103 awards given including 13 Post Graduate diplomas. Miss Jennie Watts, who planned for this normal, found that all of the churches but one were represented the first day so she went after that church the next morning and brought three. The last morning they began to plan for next year and set their number for not less than 250. The pastors came and brought some of their folks every day. What county in our great state will be next to do this or better?

**GOOD MORNING.**

Just to open up the day,  
Just to brighten up the way,  
Making life a bit more gay—  
Say "Good Morning."

Just a nod and cheery smile,  
'Twill make our work more worth while,  
And 'twill shorte nup each mile  
To say "Good Morning."

There's such a world of difference  
Twixt interest and indifference,  
That's why I make the reference  
To say "Good morning."

Who knows what heart you'll  
lighten,  
What tired eyes you'll brighten,  
Whose courage you will lighten  
By "Good morning."

**A BUSY AND GOOD DAY AT MAGEE**

J. T. MOORE

1st. A full Sunday School on time. Supt Judge Dan. E. Russell, gave half the recitation period to the regular lesson and half to the program for Educational Day. It was fine.

2nd. The pastor, at both the 11 o'clock and the evening services, did the best he could to deliver the messages God had laid on his heart. He received the highest compliments that could be paid to his effort at preaching. It was this from a strong earnest woman: "Your sermon was to me. It did me good. I am going to be a better woman." A man said in deep earnestness: "You preached that sermon for my benefit. You may count on me for better service to my master than I have ever rendered before."

At 6:45 I preached at the T. B. Sanatorium out on the lawn to about forty convalescents. It was a happy pleasure to the preacher and seemed to be enjoyed by the hearers.

3rd. At 2:30 the pastor peeped into the church upon twenty-five or more of the Sunbeams, busy and orderly going through their regular exercises.

4th. At 3:15 some thirty or more of the Jr. B. Y. P. U. were in session and directed by their leader, they were joyfully carrying out the assigned tasks for that day.

5th. At the suggestion of the pastor some twenty-five or more of the men of the church met at 3:30 and remained in an informal conference planning things for the well-being of our church. This group of men remained in session nearly two hours and not a man left. The presence of the Holy Spirit was felt in every heart and plans were agreed upon which will mean much for the on-going of the Kingdom.

6th. At 7:00 the Sr. B. Y. P. U. about twenty-five strong held their session, which was reported to be good.

And so the busy day past and the tired pastor was happy.

Dr W. F. Yarborough is to assist in our meeting beginning the fifth Sunday in July. Please pray for us.

"Ah," she said, looking at the nurse's uniform admiringly, "I don't know what we'd do without the likes of you."

"Oh you are too kind," protested the nurse. "I'm sure you do things as worthy every day."

"Not me, miss," said the old lady. "I can kill a duck or fowl with the best—that I admit. But when it comes to human bein's my heart fails me."

**TETTERINE****Clears Baby's Skin**

and drives off the rash and pimples. Harmless, soothing, fragrant. 60c at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.

**JUDSON COLLEGE**

MARION, ALA.

For Young Women. Established 1838. Member of the Association of American Colleges and the Association of Alabama Colleges. Standard College Courses Leading to B. A. Degree. Conservatory of Music with B. M. Degree. Certificates and Diplomas awarded in Music, Art, Expression, Home Economics and Physical Training. Large Athletic Field, Swimming Pool and Gymnasium. Tennis, Basket-ball, and other Outdoor Athletics. The General Education Board of New York has appropriated to Judson College \$150,000 for Endowment. Session Opens September 15th. For catalogue and Book of Views write

PAUL V. BOMAR, President, Marion Alabama.

**BAPTIST BIBLE INSTITUTE**

NEW ORLEANS, LOUISIANA

A school for training of Christian workers,—men and women, married and single,—Preachers, Missionaries, Pastors' Assistants, Evangelists, Gospel Singers, W. M. U., Sunday School, and B. Y. P. U. workers.

Courses adapted to College graduates as well as for those who have not had any college training. The work is built around the English Bible, but classes are given in Hebrew, Greek, French, Italian and Spanish.

Personal work constitutes a distinguishing feature of the Bible Institute. New Orleans is the South's greatest city and one of the nation's greatest mission fields. Write for catalogue.

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NEW ORLEANS, LA.

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E. Y. MULLINS, President

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(Continued Next Week)

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J. L. JOHNSON, President.  
Hattiesburg, Miss.

## East Miss. Dept.

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But when will He come? No one knows. Jesus said so, and I am willing to risk all on the words of Jesus. He said that no one but the Father knew when these events should transpire, not even the Son of man or the angels in Heaven knew. Some men claim to know but every one who has made such claims has been proven a liar. No one knows. To claim to know is to give the lie to our Lord.

When I see a bunch watching for His return I sleep soundly, for He tells us that He is coming when we are not looking for Him. When He is least expected. I was in Washington City one night some years ago the night on which "war men" said Halley's comet would set the earth on fire with its tail at a certain hour. Thousands of people paraded the streets with fear and trembling, looking for the "end of the world." I knew my Lord was not coming that night. Now, a new comet is on its way to destroy the old world and many weak in the faith, are uneasy. Never fear the end is not coming that way—not now.

I would not be surprised at His coming any time. The signs are fast ripening for His return, the signs He gave that will precede His second coming. Wars, pestilences, unfaithfulness in children, wives and others, earthquakes, the gospel preached to every nation and so forth. These are all here in abundance and every nation has heard the gospel of Christ. So I see nothing to keep Him from coming again except that the time has not come. I do not know when He will come but He is coming. That fact is as certain as death.

How will He come? His coming will be visible, just as He went away from Mt. Olivet, with all the holy angels with him. We shall see him. There will be no mistake that it is He. It will not be a mystic, imaginative invisible coming. No, no, the angels said "Ye shall see Him" come back to earth. The angels told the truth. "Pastor" Russell to the contrary notwithstanding. I will see Him, you will see Him, all shall see Him.

"Be ye also ready for know ye not the day nor the hour when the Son of man shall come." Be ready all the time.

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R. L. BRELAND

#### THE CANCER PROBLEM

Irvin Abell, A. M., M. D., F. A. C. S.  
Louisville Kentucky.

There is no disease at the present time so productive of high mortality and about which so much misinformation exists in the minds of lay people as cancer; unfortunately such misconception is not limited to the laity, the members of our profession at times showing woeful ignorance or a fatalistic attitude wholly unjustifiable in the light of our present day knowledge of the subject.

During the time that our country was engaged in the recent World War, approximately two and one-half years, about 80,000 soldiers were killed or died of disease; during the same period more than 180,000 people died in this country of cancer. The soldiers died for a definite purpose leaving an imperishable legacy to our country. The cancer victims died to no good purpose, the vast majority representing a needless loss, leaving a monumental epitaph—"sacrificed to ignorance."

The annual mortality in the con- (continued on page 13)

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DR. JNO. L. JOHNSON

President of Miss. Woman's College, where the South Miss. Assembly will be in session July 24-29. He is always a gracious and splendid host.

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United States from all forms of cancer is estimated at 100,000, the mortality rate being somewhat below 85 per 100,000 inhabitants. That it is definitely on the increase is hardly open to question, while it is true that better diagnostic methods have permitted of the detection of more cases and further that an increase in longevity gives more people of cancer age. The increase in the cancer death rate of approximately 2 1/2% annually can hardly be explained on such grounds. While malignant processes attack all parts of the body certain organs are prone to the development of cancer; the stomach is the most common site, cancer in this situation accounting for 15,000 deaths annually. The number of deaths from cancer of the female generative organs is about 13,000; from cancer of the female breast about 8,500, a very high frequency since it involves only one-half the population; from cancer of the mouth and nose about 3,500; from cancer of the peritoneum, intestines and rectum combined about 13,000; from cancer of the skin about 3,500; from cancer of other organs or parts about 14,500.

While cancer may occur at any age it is essentially a disease of adult life, over 90% of the cases occurring after the age of 35 is reached. I have seen sarcoma of the kidney at the age of 5, sarcoma of the lung at the age of 8, cancer of the colon at the age of 17, cancer of the uterus at 23, cancer of the rectum at 24, and cancer of the stomach at 26. During the present session of the Medical Department of the University of Louisville three unusually young cancer patients have been presented to the class in the surgical sections, one a cancer of the cheek in a girl of 19, one a cancer of the breast in a girl of 22 and one a cancer of the uterus in a girl of 18. Cancer is especially frequent among adult women, of all deaths over the age of 40, one in 13 among men is due to this disease while in women over this age one death in every

eight is so caused. Between the ages of 35 and 45 three times as many women as men die of cancer; between 45 and 55 twice as many. This excessive mortality among women apparently due to cancer of the breast and the special organs of generation. Of all persons afflicted with this disease it is safe to say that at the present time 85% die and it shall be my purpose to show that this tremendously high death rate is wholly unjustifiable and is to be attributed as such to ignorance of the conditions under which it develops and grows as to the right character of the growth itself.

The cell is the single, visible unit of life. All multicellular organisms of which the human body is one are built up by orderly division or segmentation of the parent cell, the ovum; this divides and divides until the millions of cells forming the body are produced in an orderly manner each with its distinct function; these are grouped according to function and specialized cells or groups are produced forming tissues two or more tissues are grouped to form systems, respiratory, circulatory, the combined groups or systems make up the human body. In the physiological routine of life cells are worn out and as a result of disease or accident are destroyed. Such cells are normally repaired and replaced following definite laws as to growth, wear and tear, location and environment. When a cell or group of cells, disregarding all laws of growth, multiply, invade, and destroy we have cancer. This lawless cell growth does not remain limited to its point of origin but spreads to surrounding tissues both by contiguous invasion and by migration of cells along blood and lymph vessels, producing at their site of lodgment a lawless growth identical in character with the original. In every instance cancer is in the beginning a local process and at this early stage but rarely gives rise to symptoms other than the presence of a visible or palpable enlargement with or without slight disturbance of function of the part involved. The innocent appearance of the nodule if visible or palpable, the absence of pain or discomfort, the slight disturbance of function if situated internally combine to cause the patient to regard it as trivial and not worthy of serious consideration. Such is the beginning of the disease we call cancer, a disease in a class by itself, presenting no spontaneous recoveries, rebellious in its progress, sure in its destruction; yet in this early stage the majority of cancers are curable could we but bring them under competent observation and give them adequate treatment. It is this point that I earnestly urge the lay members of our audience to remember; They know only too well the harrowing story of the later stages of the disease, the bitter suffering and the dreadful end. Statistics prove that the average cancer patient waits weeks, more often months, even a year or more after the appearance of symptoms before seeking medical aid. This is a tragedy. The responsibility of the physician in the early recognition of cancer does not depend upon mere lack of knowledge concerning its development as upon failure to make proper examination. The physician must always be located with the consideration to which our attention has been called, a conscientious discharge of duty demands a thorough, painstaking examination of all patients if we are to discover the cause and significance of symptoms. In this connection it is interesting to note that the Cancer Commission of the State of Pennsylvania filed a report a short time since with the state idea of lifting our physicians were not of equal caliber. The report of this Commission was startling as you have heard and amply fitting in the attention you are at following:

Four hundred cancers in various parts of the body were collected from the work of doctors of that state and while the number is small as compared to the population it is sufficient to give a fairly accurate idea of the condition that exists in that state, which may be said may not differ materially from conditions in other states where the facts known. Only 4% of the cancers were superficial lesions and 96% were of seated cancers. When operated upon first seen by the surgeon the superficial cancers had been out 18 months before a certain was called. The deep seated cancers had well defined symptoms 18 months prior to their first being seen. An average of 18 months elapsed between the time a cancer

physician first saw the case until a surgeon was consulted in those lesions located superficially and one year passed in the deep seated lesions before the surgeon saw the case. In mammary cancer the physician did not even make an examination in 1 per cent of the cases and delayed palliative measures in 10 per cent. Thus wasting valuable time until he could be sure of his diagnosis and in probably all cases of patients paid the penalty for delay with their lives. In gastric cancer the family physician had never examined the patient or even suspected the real trouble in 8 per cent of the cases or gave bad advice. In cancer of the female generative organs 9% was guilty of not making a proper examination in ten per cent of the cases and in 24 per cent of the cases seen by him he gave advice that was worthless. In cancer of the ovary he failed to make any examination whatever in 14 per cent of the cases and non-operative advice was given in all cases. The Commission, in placing the responsibility for permitting a patient to go so long before operation was resorted to, places it on the physician and the patient. The physician was responsible from the fact that he either did not recognize the condition in a certain percentage of the cases, or gave bad advice in cases he did recognize, and in such cases that were in his mind he should be pursued the same as if he had. The patients were responsible because they were cognizant of the fact that they had a tumor and from their fear of an operation hesitated to consult the physician. Thus it will be noted that if any of these cases had the benefit of an early operation (A. B. C. of Cancer). This report of the Pennsylvania Cancer Commission is very suggestive and points out incisively and clearly the heavy responsibility of the physicians who first see and examine cancer patients.

(Continued next week)

## MISSISSIPPI WOMAN'S COLLEGE

Board in our new fire-proof building costs only \$20.00 per month. Every room has connecting bath. Any other school with the equipment charges from \$40.00 to \$60.00 per month for board.

A faculty of 49 specialists. A standard College course. Fifteen Carnegie units admit to Freshman class.

Dr. Geo. H. Crother of the Baptist Bible Institute told that he made a full investigation of the school of the South. He wanted the best for his daughters.

Three of them were at the Woman's College. His son-in-law just closed. He made reservations for four next session. Good for beautiful catalogue.

J. L. JOHNSON, President

Hattiesburg, Miss.

## Morgan School, Petersburg, Tenn.

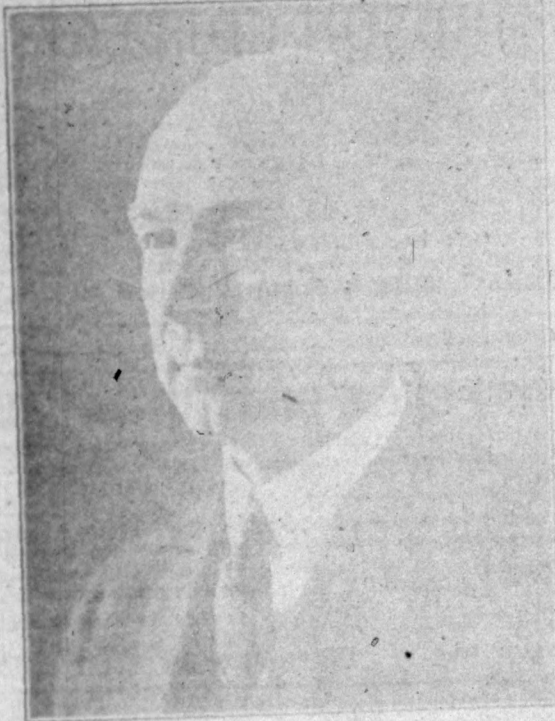
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J. L. JOHNSON, President.

Hattiesburg, Miss.





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While cancer may occur at any age it is essentially a disease of adult life, over 90% of the cases occurring after the age of 35 is reached. I have seen sarcoma of the kidney at the age of 3, sarcoma of the liver at the age of 8, cancer of the colon at the age of 17, cancer of the uterus at 23, cancer of the rectum at 24, and cancer of the stomach at 26. During the present session of the Medical Department of the University of Louisville three unusually young cancer patients have been presented to the class in the surgical sections, one a cancer of the cheek in a girl of 19, one a cancer of the breast in a girl of 22 and one a cancer of the uterus in a girl of 19. Cancer is especially frequent among adult women; of all deaths over the age of 40, one in 13 among men is due to this disease while in women over this age one death in every

eight is so caused. Between the ages of 35 and 45 three times as many women as men die of cancer; between 45 and 55 twice as many. This excessive mortality among women is apparently due to cancer of the breast and the special organs of generation. Of all persons afflicted with this disease it is safe to say that at the present time 85% die and it shall be my purpose to show that this tremendously high death rate is wholly unjustifiable and is to be attributed as such to ignorance of the conditions under which it develops and grows as to the real character of the growth itself.

The cell is the single, visible unit of life. All multicellular organisms, of which the human body is one, are built up by orderly division or segmentation of the parent cell, the ovum; this divides and divides until the millions of cells forming the body are produced in an orderly manner each with its distinct function; these are grouped according to function and specialized cells or groups are produced forming tissues, two or more tissues are grouped to form systems, respiratory, osseous, the combined groups or systems make up the human body. In the physiological routine of life cells are worn out and as a result of disease or accident are destroyed. Such cells are normally repaired and replaced following definite laws as to growth, wear and tear, location and environment. When a cell or group of cells, disregarding all laws of growth, multiply, invade, and destroy we have cancer. This lawless cell growth does not remain limited to its point of origin but spreads to surrounding tissues both by contiguous invasion and by migration of cells along blood and lymph vessels, producing at their site of lodgement a lawless growth identical in character with the original. In every instance cancer is in the beginning a local process and at this early stage but rarely gives rise to symptoms other than the presence of a visible or palpable enlargement, with or without slight disturbance of function of the part involved. The innocent appearance of the nodule is visible or palpable, the absence of pain or discomfort, the slight disturbance of function if situated internally combine to cause the patient to regard it as trivial and not worthy of serious consideration. Such is the beginning of the disease we call cancer, a disease in a class by itself, presenting no spontaneous recoveries, relentless in its progress, sure in its destruction; yet in this early stage the majority of cancers are curable could we but bring them under competent observation and give them adequate treatment. It is this point that I earnestly urge the lay members of our audience to remember; They know only too well the harrowing story of the later stages of the disease, the bitter suffering and the dreadful end. Statistics prove that the average cancer patient waits weeks, more often months, even a year or more after the appearance of symptoms

before from a standpoint of cure is utterly hopeless. It is this unfortunate fact that is so routinely abused in the early stage of growth, in the inception of cancer, were recognized by any part of the community, while attends an ordinary physician, lives would be saved by seeing patients to seek advice while the disease was still local, curable, curable.

The responsibility of the physician in the early recognition of cancer does not depend so much upon lack of knowledge concerning its development as upon his failure to make proper examination; the female patient is always to be treated with the consideration to which her sex entitles her, but a conscientious physician, charged with duty demands a thorough, painstaking examination of all patients if we are to discover the cause and significance of symptoms. In this connection it is interesting to note that the Cancer Commission of the State of Pennsylvania filed a report a short time since with the following idea of finding out why patients were not operated on earlier. The report of this Commission was startling so say the least and reads in the original as follows:

Four hundred cases of cancer from all parts of the state were collected from two women's hospitals of that state and while the number is small as compared to the population it is sufficient to give a fairly accurate idea of the condition of affairs in that state. It is worthy of note that many of the cases were found in conditions so early that the facts showed. Only 15 per cent of the cases were found in the early stage of cancer, the remainder when first seen by the surgeon. The superficial cancers and those which are found in the early stage were called: The deep and advanced cancers were defined symptoms of cancer prior to their first visit to the physician. The cases were divided into two groups: those which were found in the early stage and those which were found in the advanced stage.

Physician first saw the case until a surgeon was consulted in those lesions located superficially and one was passed in the deep seated lesions before the surgeon saw the case. In mammary cancer the physician did not even make an examination in 5 per cent of the cases and advised palliative measures in 10 per cent, thus wasting valuable time until he could be sure of his diagnosis and in probably all cases the patients paid the penalty for delay with their lives. In gastric cancer the family physician had never examined the patient or even suspected the real trouble in 9 per cent of the cases, he gave bad advice. In cancer of the female generative organs he was guilty of not making a full examination in ten per cent and in 20 per cent of the cases seen by him he gave advice that was worthless. In cancer of the ovary he failed to make any examination whatever in 14 per cent of the cases and non-operative advice was given in all cases. The Commission, in placing the responsibility for permitting patients to go so long before operation was resorted to, places it on the physician and the patient. The physician was responsible from the fact that he either did not recognize the condition in a certain percentage of the cases, or gave bad advice in cases he did recognize, and in cases that were in his mind that he surmised the same disease, but the patients were responsible because they were cognizant of the fact that they had a tumor and from either fear of an operation or from modesty they did not discuss their condition to the physician. Thus it will be noted that in any of these cases had the benefit of an early operation." (A. C. Berkeley). This report of the Pennsylvania Cancer Commission is suggestive and points out incisively and clearly the heavy responsibility of the physician who first sees and examines cancer patients.

(Continued next week)

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**Sunday school Lesson July 3, 1921.**

It is not easy to separate between what we call heredity and education. Their traditions were the elements of their education. They almost drank in the truth from their mothers' breasts. Paul spoke of the

There were other elements which went into the making of this boy of which he was doubtless unconscious and whose meaning and purpose he could not understand at the time. These come under what people call environment. If we are a part of all we have seen, it is more true that all we have seen becomes a part of us. Paul reflected the conditions of his bringing up. If Jesus often spoke of the grass, the lilies, the stony ground, the seed, the heaven, the harvest, the yoke and other things which were the commonplace of rural life and the simple people of Nazareth and Galilee; Paul was familiar with the camp, the armor, the law, with citizenship, with the launching of vessels, the cutting of Cilician cloth of goats hair. His language had in it the swell of the Mediterranean sea that lay before him and the elevation of the mountains behind him. He was familiar with commerce and trade, with politics and government, with the soldiers bugle and the armor of the Roman legion. These things were absorbed into his habits of thought unconsciously. For Tarsus was not only a school town but it was on the great trade route that was cut thru the mountains that separated the coast from the uplands of Asia Mi-

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## LAW AND GRACE

Law extends through all dispensations and is, therefore, co-extensive with human industry. Grace begins with the fall of man and extends through all dispensations to the end of human history. So these two great principles like two lines running in the same direction and everywhere an equal distance apart, are parallel and cannot be mixed in with human redemption. If brought together, one or both must be bent.

The sources of law and grace are: 1. God gave his law by Moses, John 1:17. 2. God gave his grace by Jesus Christ, John 1:17. 3. Law in the sense of God making his will known to his creatures has existed from the creation of angels and men, Jude, 1:6, Genesis 3:2. 4. Grace in the sense of a revelation of God's goodness always existed, Acts 14:17. But the law given by Moses predominates till Christ's time, Luke 16:16. Grace will predominate from that time till the last sinner that will be saved will have been saved Mathew 28: 19-20; Mark 16:15-16.

God has never mingled these two great principles in any dispensation. The place of law is distinct and diverse from grace. The law reveals sin and shows man's need, and grace supplies the need. Law is God prohibiting and requiring, Exodus 20: 1-17. Grace is God beseeching and bestowing, 2 Corinthians 5:14-21. Law is a ministration of condemnation, 2 Corinthians 3:7. Grace is a ministration of favor and forgiveness, 2 Corinthians 5:20. Law curses, Galatians 3:10. Grace redeems from the curse of law, Gal. 3:13. Law kills, 2 Corinthians 3:6. Corinthians 3:6. The law shuts every Grace makes alive, Ephesians 2:1, 2 mouth in guilt before God, Romans 3:19. Grace opens every mouth with God's praises, Mathew 21:16; Ephesians 1:13-14; Philippians 1:11; Hebrews 2:12; Rev. 5:9-14; Psalms 150: 6. Law puts the sinner a long distance from God, Ephesians 2:4. Grace brings him nigh, Ephesians 2:13. The law says "an eye for an eye," Exodus 21:23-25. Grace says "Resist not evil," Mathew 5:29-48. The law says "Hate your enemies," Mathew 5:43. Grace says, "Love your enemies," Mathew 5:44. The law had but few foreign missionaries. Jonah was one of these, but he hated the Ninevite to whom he was sent, and became angry when they were not destroyed. Grace had many missionaries and martyrs, and they will continue to the end of the age, Mathew 28:19-20; Mark 16:15-26. Law utterly condemns the best of men; Romans 3:19. Grace freely justifies the worst of men, Luke 23:48; 1 Timothy 1:15; 1 Corinthians 6:9-11. Law is a system of prohibition, Leviticus 19:12 favor, Romans 8:1-39; Psalms 89:27-34. -19. Grace is a system of continued Law stones an adulteress, Leviticus 24:10. Grace says to the adulteress, "Neither do I condemn thee, go and sin no more," John 8:11. Under the law, the sheep must die for the shepherd, Exod. 12:3, Leviticus 6:6. Under grace the shepherd dies for the sheep, John 3:16; 19:11.

The mingling of these two great principles, as is done often by the modern preacher, destroys the use of both law and grace and brings the hearers into

endless confusion. There are three gross errors which have crystalized in the effort of the minds of men trying to swing from law to grace, and from grace to law:

1. If it be affirmed that men are saved from grace without works, then men say, "If God requires nothing of men, the men are not required to live holy lives in order to be saved." Such men misrepresented Paul, Romans 3:8. They even went far enough to say, "Let us do evil that good may come," slandering Paul—he said, "Whose damnation slumbereth not." In Romans 6:15 he met that "antinomianism" again; in Titus 1:16; 11-14, he routed it forever.

2. Ceremonialism. In its first appearance, it demanded that Christians should be circumcised and keep the law of Moses, Acts 15: 1-29. It was decided against and put out of the church so far as the Scriptures are concerned. But later it was brought in by the Catholics and retained by the Protestants. (Baptists are not Protestants). In the early part of the nineteenth century, it took on a new form, namely: That the keeping and obeying of Christian ordinances are essential to salvation. Mormons and Campbellites are champions of this modern idea.

3. Galatianism: The mingling of law and grace. The teaching that justification is partly law and partly grace. The modern form is that grace is given to enable a sinner otherwise helpless, to keep the law. Paul has met ancient and modern Galatians with his solemn warnings and unanswerable logic in the emphatic declaration of the Epistle to the Galatians. It is God's conclusive answer, Galatians 1:6-8; 3:2-3.

The place appointed by God for the tables of law was within the ark of the testimony, where they were covered from sight by the golden mercy seat upon which was sprinkled the blood of atonement. There the eye of God could see His broken law only thru the blood that completely vindicated His justice and propitiated His wrath, Hebrew 9:4-5. The modern Galatian preachers have wrenched these holy and just, but dreadful tables from underneath the mercy seat and the atoning blood and erected them in the modern Christian life. Let us look at the place of Galatian churches as the rule of the moral law:

1. What is law? Romans 7:12; 7:14; 7:22; 1 Timothy 1:8; Galatians 3:12; 2. Lawful use of the law: Romans 3:19; 7:7; 7:9; Galatians 3:10; 3:17; 3:19; James 2:10; 1 Corinthians 15:56; Corinthians 3:7; 3:9.

3. What can the law do? Romans 3:20; 8:3; Galatians 2:16; 2:21; 3:11; Acts 13:39; Hebrews 7:19.

4. The believer is not under the law. The sixth of Romans, after declaring the doctrine of the believer's identification with Christ in His death, and resurrection, of which baptism is the symbol, Romans 6:1-10, discusses the principles which should govern the walk of the believer, Romans 6:11-23. Verse 144 gives the great principle of the sinner's deliverance from the dominion of sin—not the guilt of sin. That had been met in Christ's death by the blood, Isaiah 53:6; Cor. 15:1-13; Romans 10:4. Now freed from the dominion of guilt and sin, Paul says, "Sin

shall not have dominion over you." Then he anticipated the antinomian, who says that "A Godly life is not necessary," by adding, "Shall we sin because we are not under law but under grace? God forbid," Romans 6:15. Every redeemed heart responds, "Amen! Amen!"

The seventh chapter introduces another principle of deliverance from the law. Dead to law by the dead body of Christ, married to another, the risen body of Christ. Identified with Him in His death and resurrection, hence we should bring forth the fruit of God, the fruit of renewed life, just the opposite from that of the antinomian. Prior to conversion, the motions of sin, which were by law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we would serve in the newness of the spirit and not in the oldness of the letter, Romans 7:4-6. Verse seven shows that this does not refer to the ceremonial law. Thru the law, dead to the law, Galatians 2:19. Before faith came, we were kept under law, as a school-master, Galatians 3:23-25. The law was never made for a righteous man, 1 Timothy 1:8-9.

5. What, then, is the believer's rule of life? "Walk as He walked," 1 John 2:6. Love as He loved, 1 John 3:16. Abstain from fleshly lust, moving pictures, dances, cards, etc., 1 Pet. 1:11-23. Walk worthy of the vocation wherewith ye are called, Ephesians 4:1. Follow God and walk in love, Ephesians 5:1-2. Walk as children of light, Ephesians 5:8. Do not act the fool, Ephesians 5:15-16. Walk in the spirit, Galatians 5:16. Follow the example of Jesus, John 13:15. Keep His commandments as faithfully as he kept the Father's, John 15:10. Love like He loved, John 15:12. Proof of love, John 14:21. Prayer of the loyal answered, 1 John 3: 22-23. Laws of love are written on the renewed heart like the law of a mother's love for her child, Hebrews 10:16.

6. What is grace? The love of God, our savior, toward men, Titus 2:7; 3:4. Kindness toward us thru Jesus Christ (no law), Ephesians 2:7.

7. What is God's purpose in grace? To save, Ephesians 2:8-9; Titus 2:11-13. To make us heirs, Titus 2:7; Romans 3:24; 5:1-5; Acts 20:32. That men might praise his grace (not themselves), Ephesians 1:6-7. To give help to us when we need it, Hebrews 4:16. How complete is grace! How all conclusive is grace, it justifies, builds up, makes us accepted in the beloved, redeems, forgives, bestows an inheritance gives us standing before God, provides a throne to which we may come boldly for mercy and help, teaches us how to live, and gives us a blessed hope, 1 Thessalonians 4:13-17. What does law do? Kills, 2 Corinthians 3:6. Then have it in the ark of testimony ye Galatian preachers, under the blood-sprinkled lid. You cannot mix law and grace, Romans 4:4-5; 11:6; Galatians 3:16-12; 4:1-31. The Christian is not a son of Hagar, Galatians 4:31, nor has he got to go the the smoking mountain, Hebrews 12:18-24, but to Mount Calvary for his hope, Romans 10:4.—Isiah Watson, Baton Rouge, La.

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## A MOBEL COUNTY SITE PASTOR

A. D. Muse

cont. from page 11

Last year nearly all the counties called off the church to church campaign. Among the few who did carry them through was Scott County. I worked in that campaign a few days. For three years I have done that kind of work. General conditions were such last year, most of the campaigns were called off. But Owen Williams, pastor at Forest, said "No." He went out after the country people and pastors. Last year Scott county had the best crowd in June and wet weather, grass and mud had roads and blues I have ever seen in these campaigns. Everybody said: "Owen Williams did it."

I left the Campaign and went on down to Knoxville in Waltham, to fill my regular engagement. When I got off the train, I found the campaign of the county holding the last meeting of the week at my church. The crowd was good. The brethren told me the proceeds had been good all the week, throughout the county I ask how it happened. The people said it was due to the tireless efforts of brother J. B. Quinn, pastor at Tylertown, the county site of Waltham county. I envy the County site pastor his opportunities of real denominational building of a constructive type.

I wonder if this word would be in order. Brother T. L. Holcomb of Columbia has done more for my country church than any other one man. Brother Quinn of Tylertown did more for my country church in that county last year than any other one man. These brethren have gone out at their personal expense to preach and teach and help these churches.

They have come in that spirit of humility which made my people know they came to help and not to boss, to pull and not to drive.

I sometimes wonder how far, wide awake tireless, enthusiastic, tactful and wise county site pastors would go toward helping to eliminate the necessity of County missionaries, or some other part of the enlistment force.

Clinton Miss.

From the Baptist Churches of Hungary to the Baptist Churches of the Southern Baptist Convention, greetings:

Dear Brethren:

Of the large amount of clothing that you gathered from many churches and sent to New York City every garment has arrived safely in Budapest. It was four weeks after the steamer reached Hamburg before I was in Budapest with your generous cargo safe.

I hired two guards from Germany to the Austrian border and one in Austria to the Hungarian border. One at the Hungarian border to Budapest. As I got the clothing to Budapest there was a big obstacle before me. Although I had notified the brethren several weeks in advance to secure a big hall or special place where the clothing could be unpacked, sorted and distributed, all as there was no place available. So

when I arrived in Budapest with the five freight-car loads of clothing my first duty was to locate a proper location. After several days of running around I simply commanded Rev. Udyarnoky, the pastor of the church to empty his church of pews in order to use the auditorium for practical preaching. The church has a big yard and we piled the cases in the yard. Before the cases were touched to be opened we all surrounded them and knelt giving thanks to God for the great gift for which our brethren prayed for years, that the good Lord should surprise them in some way. They also remembered you in their prayers as the obedient instruments in God's hand. You would feel well repaid for all your labor had each one of you seen the grateful joy and thankful tears in their eyes. After the prayer we rolled up our shirt sleeves, those of us that had them, and thirty of our brethren with the Seminary students worked hard for four days opening the cases and carrying the clothing into the church building. Thirty sisters sorted the clothing putting the forty different articles in their respective places. What a happy sight these immense piles of clothing made. Some of them almost reached the ceiling. They were not all second hand clothing but even the second hand clothing was in the best condition. Everything you sent was usable, clean, washed and ironed. The Hungarian sisters were gratefully surprised seeing the tender care of the American women.

The clothing was distributed statistically to each church in Hungary. Each church sending a delegate to Budapest to take home the allotted clothing to his church, so that they all received their proportion. Many of them had gone with out underwear for several years. Most of their bedding is nothing more than a bundle of rags. The great joy that they have shown is unspeakable and incomprehensible to those not witnessing it. It has done me good to hear the constant praise and see the numberless smiling faces. They felt these gifts were as showers of blessing from above from the Father.

There were numbers of them who prayed in silence for years that the Lord shall do a wonder in order to ease their great distress, and now those praying in secret have shouted aloud that the Lord has heard their prayer and delivered them in their great needs.

I cannot go into detail but I will mention a few examples. A university student was sent to me who had nothing on but an old soldier's uniform in which he fought and a very ragged pair of shoes without socks. When he received a suit, some underwear, socks, shoes and hat he remained speechless for awhile. After finding his voice he turned and asked "Does this really belong to me now?"

There were numberless widows with four and five children on whom it was almost impossible for me to look on account of their distress.

Imagine their joy when they received their share of the gift sent by you. After distributing the shares for the different churches in Hungary, we left a big pile for the outsiders. One afternoon the street in front of the church was so packed with people in rags that we had to call out the police reserves. With their help we gave to every one at least one needed garment. In visiting the different cities all through the country the need was equally great.

The poor are neglected because of their state churches. The wealthy people in the state churches are not taught to help their poorer or weaker brother as we are taught in our independent churches. Therefore, the Baptists in Hungary have a great task before them. Everyone converted in to the Baptist church is taught how to take care of others less fortunate, as we do here in America.

When I finished my mission in Budapest the people gave me a farewell supper. The children as well as the older folks recited suitable poems. They are all sending their warmest greetings to the Southern Baptists, and you will ever be in their memory for you have fifteen million crowns worth of clothing which today is in our money about one hundred thousand dollars.

The Lord be with you and repay you a thousand fold.

Your brother in Christ,

NICHOLAS DULITY.

## LIQUOR TRAFFIC DIES HARD

Senator Broussard, Democrat, Louisiana, attacked the eighteenth amendment as 'an act of the minority' declaring the Volstead enforcement act a factor in the creation of discontent and unrest characterizing the Willis-Campbell bill as 'merely the forerunner of the Volstead enforcement act junction (the proposed supplemental enforcement act) which will violate every principle upon which the government was founded.'

At the close of his speech he introduced an amendment to the enforcement act to permit the manufacture, production, use, sale and transportation for beverage purposes of beer ale and porter up to five per cent alcoholic content and wine up to 14 per cent in such states as so decide by referendum vote.

The next article same column tells of government agents today, who seized the six brewers raided Saturday and formerly declared all the brewery property both real and personal under government ownership. The seizure is declared to be the largest made in the United States under the Volstead act. Value of the property totals millions of dollars. Thousands of barrels and cases of cereal beverages were confiscated. This authority arrived yesterday from Washington. Reports tonight said three brewing company officials had left for Washington to make formal protest against the confiscation. This is some of Mr. Broussard's "discontent and unrest"

The government can come as near regulating the beer and liquor traffic as they can the devil. It has to be wiped out.

It looks unreasonable for a man of ordinary intelligence to assert that the Volstead act was "an act of the minority," when forty-five of forty-eight states have ratified the have enacted bone dry prohibition.

Old Glory will never float over a legalized beer or liquor saloon, they are outlawed forever.

W. H. PATTON.

Shubuta Miss.

May 29, 1921.

We were indeed gratified to learn of the splendid success which attended the initial session of the sixth Mississippi B. Y. P. U. Convention, at Columbia, June 20-21. We are glad that this important phase of kingdom service is being so well developed in our section of the State, and we appreciate the honor conferred upon our fellow townman, in selecting Mr. H. A. Scott as President of this Convention.

The B. Y. P. U. of our town, having grown from a mere handful, to three splendid divisions, with a membership of 65 or 70, is one to which we may point with pride and thanksgiving. Under God, this noble achievement is due largely, to the earnest prayers, the untiring efforts and the enthusiastic boosting of our esteemed friend and brother, H. A. Scott. As a slight expression of our appreciation of the worthy work being done among our young people, I dedicate this acrostic to:

MR. H. A. SCOTT.

TYLERTOWN'S B. Y. P. U. MAN

Business of innocent pleasure and fun—

Yearning to know that which ought to be done;

Pleasure of service to men, of the Lord,

Under His banner, obeying His word.

Being and training, and worshipping too—

Yielding the life that the Lord may shine through;

Planted our feet on the foundation true,

Upward we're marching, heaven in view.

Busied with helping the poor and the weak—

Yonder and here all the lost ones to seek;

Praying, and teaching, and paying our due,

And this is the work of the B. Y. P. U.

ARTHUR WILLIAMS.

## BLUE MOUNTAIN

It is now time for everybody to take a rest and the best way to take it is to spend the week July 10-15 at the encampment at Blue Mountain when you read this it will be almost time to catch the train to go. We have a great program planned and Dr. Lowrey assures us that every day we will have ICE CREAM for dinner. The room and board will be \$1.50 a day and all you have to bring is yourself and friends. I hope to meet you there with the other five hundred who are going. Get aboard.

Faded print